

ABSTRACT

THE EFFECT OF SHORT-TERM MISSIONS ON SECOND GENERATION KOREAN AMERICANS

by

Kyoung W. Lee

The purpose of the research was to examine the relationship between short-term mission experiences and the spiritual well-being and self-esteem of second generation Korean Americans and their satisfaction with the church and to find the most impressive and influential aspects of short-term missions. This study used questionnaires and personal interviews for the purpose.

In the questionnaire, those who have experienced short-term missions reported higher scores in spiritual well-being, self-esteem, and satisfaction with the church than those who have not experienced short-term missions. The most impressive and influential aspect of short-term mission experience was meeting with local people. New spiritual experiences, meeting with missionaries, and community life with other members were also impressive and influential aspects of short-term missions.

The findings of this study demonstrate that short-term missions have positive effects on the spiritual well-being and self-esteem of second generation Korean Americans and their satisfaction with the church. If the Korean immigrant churches develop and make full use of short-term mission programs, short-term missions can be a way to grow second generation Korean Americans spiritually, to enhance their self-esteem, and to encourage them to love the Korean immigrant church more.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled
THE EFFECT OF SHORT-TERM MISSIONS ON
SECOND GENERATION KOREAN AMERICANS

presented by

Kyoung Won Lee

has been accepted towards fulfillment

of the requirements for the

DOCTOR OF MINISTRY degree at

Asbury Theological Seminary

Mentor

April 17, 2007

Date

Internal Reader

April 17, 2007

Date

Dean, Doctor of Ministry Program

April 17, 2007

Date

THE EFFECT OF SHORT-TERM MISSIONS ON
SECOND GENERATION KOREAN AMERICANS

A Dissertation

Presented to the Faculty of
Asbury Theological Seminary

In Partial Fulfillment
Of the requirements for the Degree
Doctor of Ministry

by

Kyoung Won Lee

May 2007

© 2007

Kyoung Won Lee

ALL RIGHTS RESERVED

TABLE OF CONTENTS

	Page
List of Tables	vii
List of Figures	viii
Acknowledgements	ix
Chapter	
1. PROBLEM	1
The Context of the Korean Immigrant Church	1
My Context	3
Purpose of Study	6
Hypothesis	6
Research Questions	6
Research Question #1	7
Research Question #2	8
Definition of Terms	8
Methodology of the Study	9
Population and Sample	10
Variables	10
Delimitations and Generalizability	11
Project	11
Biblical Foundations	12
Moses	12
Twelve and Two Spies	13

Nehemiah	14
Jonah	15
Jesus' Ministry	16
Paul	17
Conclusion	18
Overview of the Study	20
2. LITERATURE	21
Second Generation Korean Americans	21
Second Generation Korean Americans and their Families	21
Second Generation Korean Americans and the Korean	
Immigrant Church	26
Second Generation Korean Americans and American	
Society	28
Conclusion	30
Self-Esteem	31
Short-Term Missions	36
Definition of Short-Term Missions	36
The Effect of Short-Term Missions	39
The Effect of Short-Term Missions on Second Generation	
Korean Americans	43
Research Methods	48
Summary	51

3. METHODOLOGY	53
The Problem and the Purpose of the Study	53
Hypothesis	54
Research Questions	54
Research Question #1	54
Research Question #2	55
Population and Sample	55
Methodology of the Study	55
Data Collection	57
Variables	57
Data Analysis	58
4. FINDINGS	59
Questionnaire Survey Findings	59
Profile of Subjects	60
Short-Term Missions and Spiritual Well-Being	61
Short-Term Missions and Self-Esteem	65
Short-Term Missions and Satisfaction with the Church	69
Interview Survey Findings	73
Profile of Subjects	73
Interview Survey Findings	73
Summary	76
5. DISCUSSION	78
Questionnaire	78

Spiritual Well-Being	78
Self-Esteem	80
Satisfaction with the Church	83
Interview	85
Conclusion	86
Contribution to Ministry	87
Further Studies	88
APPENDIX A: Questionnaire	90
APPENDIX B: Interview Questions	93
APPENDIX C: Mean Scores	94
APPENDIX D: Group Statistics & Independent Samples Test	96
Works Cited	98

LIST OF TABLES

Table 1.1. Paul's Short-Term Mission Trips	18
Table 2.1. Occupational Preferences of Korean-American Youth	24
Table 4.1. Mean Score of Spiritual Well-Being	61
Table 4.2. Mean Score of Spiritual Well-Being: Grouped by Gender	62
Table 4.3. Mean Score of Spiritual Well-Being: Grouped by Age	63
Table 4.4. Mean Score of Spiritual Well-Being: Grouped by Occupation	64
Table 4.5. Mean Score of Self-Esteem	65
Table 4.6. Mean Score of Self-Esteem: Grouped by Gender	66
Table 4.7. Mean Score of Self-Esteem: Grouped by Age	68
Table 4.8. Mean Score of Self-Esteem: Grouped by Occupation	69
Table 4.9. Mean Score of Satisfaction with the Church	69
Table 4.10. Mean Score of Satisfaction with the Church: Grouped by Gender	70
Table 4.11. Mean Score of Satisfaction with the Church: Grouped by Age	71
Table 4.12. Mean Score of Satisfaction with the Church: Grouped by Occupation	72

LIST OF FIGURES

Figure 2.1. Growth of the contemporary short-term mission movement	37
Figure 4.1. Comparison of spiritual well-being between no mission experience and mission experience	61
Figure 4.2. Comparison of spiritual well-being between no mission experience and mission experience: grouped by gender.....	62
Figure 4.3. Comparison of spiritual well-being between no mission experience and mission experience: grouped by age.....	63
Figure 4.4. Comparison of spiritual well-being between no mission experience and mission experience: grouped by occupation.....	64
Figure 4.5. Comparison of self-esteem between no mission experience and mission experience.....	65
Figure 4.6. Comparison of self-esteem between no mission experience and mission experience: grouped by gender.....	66
Figure 4.7. Comparison of self-esteem between no mission experience and mission experience: grouped by age.....	67
Figure 4.8. Comparison of self-esteem between no mission experience and mission experience: grouped by occupation.....	68
Figure 4.9. Comparison of satisfaction with the church between no mission experience and mission experience.....	69
Figure 4.10. Comparison of satisfaction with the church between no mission experience and mission experience: grouped by gender.....	70
Figure 4.11. Comparison of satisfaction with the church between no mission experience and mission experience: grouped by age.....	71
Figure 4.12. Comparison of satisfaction with the church between no mission experience and mission experience: grouped by occupation.....	72

ACKNOWLEDGEMENTS

This project would be impossible without help and prayer of many people around me. I wish to express my deep gratitude to them.

I wish to thank Dr. Tom Tumblin. He set the direction of this project and always gave me kind and detailed comments regardless of his busy life as the District Superintendent. I also want to thank Dr. Leslie Andrews and Dr. Russell West who gave me precious comments as faculty members of the dissertation committee.

I appreciate many people around me who have helped and prayed for me: My kind neighbor Dr. Jon Morris, who worked on statistics and analysis, Rev. Seung Woon Choi, who always prayed for me and supported me in many ways, Rev. Ki won Kim, Rev. Woo Cheol Chun, Pastor Young Chae Kim, Pastor John Huh, the local pastors who distributed and collected questionnaires regardless of their busy ministry, Sister Sonia Kim, who provided most of the transportations through the study, Andrew Kim, Christine Kim, Yoon Suk Lee, Sai Lee, Kyung Cheol Heoh, Kyoung Il Auh, Chi Cheol Chung, who gave me many good comments and advice and prayed for me as members of the Research and Reflection Team, and many other members of New Generation Evangelical Church and Korean Evangelical Church of Washington who supported and prayed for me.

I specially offer my deepest appreciation to my parents who sent me to America to study, always supported me, prayed for me, and encouraged me, and my wife, Boyeon Kwon, who was always with me, took care of the family, helped my ministry, prayed for me, and was a great adviser in the study.

Most of all, I give glory and thanks to my God who guided and helped me through my whole life. I experienced the blessing and grace through all of the process. I give thanks and glory again to God and to all of those people.

CHAPTER 1

PROBLEM

This study was derived from two contexts. One is from the context of the Korean immigrant church, and the other is from my own personal context. I work for the younger generation of a Korean immigrant church, and this study is about those young people; therefore, I found a problem in those two contexts—the Korean immigrant church and my own Korean American young generation ministry.

The Context of the Korean Immigrant Church

Pastors of Korean immigrant churches are asking questions about what the future of the Korean immigrant church will be and if the 1.5 generation or second generation of Korean Americans will stay in the Korean immigrant church in the future. Those who were born in Korea and came to the United States at a young age with their parents are called the 1.5 generation, and those who were born in the United States are called the second generation. These questions are one of the hottest issues in the Korean immigrant church. As Korean immigrants celebrate the century-old history of immigration, new generations are born. The first generation Korean immigrants are gradually withdrawing from the main stage of the Korean immigrant churches and society and, consequently, expecting the 1.5 generation and the second generation Korean Americans to take over the responsibilities from their parents, the first generation. Nevertheless, many of the first Korean immigrants are pondering if the next generation will stay in the church and lead the church as their parents did.

The first generation Korean immigrants are very dedicated to the Korean immigrant church. Most of their social relationships and activities are formed with other

church members. This closeness to the immigrant church is due to their language barriers and cultural differences. Because they face these barriers and differences, they do not feel fully accepted by society as much as natives do. In other words, their social needs cannot be met in the American society, so naturally they rely on the Korean immigrant churches to satisfy their social needs:

The immigrant church seems designed to serve the needs of men. As immigrants struggle for settlement in a new country, they face numerous obstacles and often feel discouraged. Korean immigrants are often disappointed with their occupational status in the United States, and their churches typically meet the needs engendered by this situation. In the church, men's struggles are given religious meaning, and church offices serve as an alternative source of recognition. (Kim, Warner, and Kwon 14)

R. Stephen Warner says, "Many observers comment that the Korean immigrant church functions in part as a sociocultural center" (32). The first generation Korean immigrants are deeply committed to the Korean immigrant church and are dependent on the church for their social as well as spiritual life. As a result, they are concerned with the church very much and therefore become devoted members. The above factors have been the driving forces of the growth in the Korean immigrant churches.

The question of the Korean immigrant church is that second generation Korean Americans will take over the responsibility of growing and flourishing the church. The current reality is somewhat discouraging to the first generation. The Christian faith of second generation Korean Americans is questioned. They live comfortable lives in America. Seeking God in an environment full of material pleasures is hard for them. They, of course, have come to the church from childhood with their parents, so they have much knowledge of the Christian faith. Nevertheless, knowing about Christian faith and living the Christian faith are two different matters. The Korean immigrant church should

educate the second generation Korean Americans effectively to live with Christian faith, but the Korean immigrant churches do not have enough energy and money to take care of the second generation Korean Americans, so learning about the spiritual life in the church is hard for them. Their self-esteem is also discouraged. Second generation Korean Americans feel neglect and rejection in their home, in American society, and even in the churches. Those experiences build low levels of self-esteem. Furthermore, second generation Korean Americans are hurt by the Korean immigrant church. They think the church is not interested in them but only in demanding their obedience. They think they are always outsiders in the church. Many of them are not satisfied with their Korean immigrant church. According to Doreen Carvajal, “The majority of second generation Koreans, frustrated and discontent with their parents’ churches, were leaving immigrant churches altogether” (qtd. in S. Kim 79).

My Context

I worked as an assistant pastor of the Korean Evangelical church in Washington (KECW). The church is a Korean immigrant church with about one hundred members. Rev. Seung W. Choi, the senior pastor of KECW, thought that the next generation needed experience to manage and grow their own church, so KECW planted a church for the next generation Korean Americans, which was the New Generation Evangelical Church (NGEC). KECW appointed me as the senior pastor of NGEC for two reasons. The first reason was that I could speak English. NGEC was for the second generation Korean Americans, so English was the main language of the church. The second reason was I could be a bridge between two churches. The NGEC needed deep connection with KECW. NGEC needed support from KECW financially and spiritually. Most of the

members of NGEC were children of KECW members. The purpose of planting a new church for second generation was not to separate two generations, but to build healthy relationship between two generations and prepare the next Korean generation for the future of the Korean immigrant church. Therefore the first generation church and the second generation church needed to have a deep relationship, even though they had their own churches and ministries. Some second generation Korean churches had failed because they tried to separate from the first generation Korean churches. Therefore, KECW appointed me as the senior pastor of NGEC. I had worked in KECW for five years and had built up trust with the members of KECW. KECW believed I understood the purpose and spirit of KECW and could be a bridge between two generations as the senior pastor of NGEC.

I became the senior pastor of NGEC in September 2005. This very small church consisted of only thirty members. NGEC is composed of mostly 1.5 generation and a few second generation Korean Americans. The purpose of planting NGEC was to provide NGEC with their own physical space, to give them opportunities to develop their own church, and to nurture them spiritually to empower them eventually to lead the Korean immigrant church in the future; nevertheless, NGEC faces many challenges in accomplishing these purposes. First, because NGEC has a very close relationship with KECW, KECW members thought NGEC as one of their ministries and wanted to interfere in NGEC ministry, so NGEC members had an impression that NGEC was not their own. Second, I felt a language and cultural gap between me and the NGEC members, even though I could speak English, because I am a first generation Korean. They also felt some gap. Even though I have tried my best to close the gap, I, as well as

they, still feel the gap. That gap made them think NGEC is not the church for them. I asked myself three questions of how I can help them grow spiritually, how I can make the 1.5 and the second generation stay in the church, and how I can make them not only stay but also commit to the church. I found I needed leaders who would help me in leading the church and fill the gap between me and the second generation.

I chose some leaders and started to train them. They were the members who had potential as future leaders. I expected them to grow spiritually, to commit to the church, and to take a major role in church growth. I only chose leaders from the 1.5 generation. Compared to the second generation, the 1.5 generation and I had more in common with each other. Also, communicating with the 1.5 generation was much easier for me. I believed the 1.5 generation would approach the second generation more easily and more effectively than I could. If I trained the 1.5 generation, they would train the second generation.

I trained them for six months. I could see some spiritual growth and changes in them; however, the growth and changes were not enough. They studied the Bible, prayed, and ministered in the church with me, but I strongly felt they needed more. They needed an opportunity to experience God and his power, to build deep fellowship, and to grow in faith. Furthermore, I found they had some areas that did not change regardless of their efforts. Those areas were connected with deeper issues in their lives such as their family background, previous experiences in the church, and social lives. Those areas continually hindered them from growing spiritually, developing positive self-esteem, and committing to the church. They needed an opportunity to resolve their private issues and be radically renewed.

I chose short-term mission trips to provide that opportunity. I believed that if they left their current life, lived together with brothers and sisters, did ministry in a less fortunate environment, and overcame difficulties through faith, they would grow spiritually, establish deep fellowship, and experience God's love and power. Those experiences could touch even their deep and sensitive issues and replenish them. They could be helped in developing positive self-esteem through the new experience. Eventually they could become committed church leaders and grow the church. Therefore, NGECC decided to go on a short-term mission trip to Bolivia for ten days. Eight leaders participated in the mission trip. We prepared for four months and had a short-term mission trip from 23 July to 1 August 2006.

Purpose of Study

The purpose of the research was to examine the relationship between short-term mission experiences and the spiritual well-being and self-esteem of second generation Korean Americans and their satisfaction with the church and to find the most impressive and influential factors of short-term mission that resulted in some positive changes of participants.

Hypothesis

Short-term missions can have a positive effect on second generation Korean Americans in their spiritual well-being, the enhancement of their self-esteem, and their satisfaction with the Korean immigrant church.

Research Questions

The following research questions formed the framework of the study.

Research Question # 1

What differences in the level of spiritual well-being, self-esteem, and satisfaction with the Korean immigrant church are found between those who have never experienced short-term missions and those who have experienced short-term missions?

The purpose of this study was to examine the relationship between short-term mission experiences and spiritual well-being, self-esteem, and satisfaction with the church of second generation Korean Americans. I asked this first research question because I hypothesized that close relationship existed between short-term mission and the spiritual well-being and self-esteem of second generation Korean Americans and their satisfaction with the church. The differences in level of spiritual well-being, self-esteem, and satisfaction with the church between those who have never experienced short-term missions and those who have experienced short-term missions show the relationship.

1. What is the difference between males and females in the level of spiritual well-being, self-esteem, and satisfaction with the church in those two sample groups?

2. What is the difference among age groups in the level of spiritual well-being, self-esteem, and satisfaction with the church in those two sample groups?

3. What is the difference between students and other occupations in the level of spiritual well-being, self-esteem, and satisfaction with the church in those two sample groups?

The first research question was categorized by three sub-factors, which were gender, age, and occupation. I asked to know the difference of spiritual well-being, self-esteem, and the satisfaction with the church between gender, age groups, and occupation in those sample groups. The results would show how those various groups were affected

by short-term missions.

Research Question # 2

What factors influence some changes in those who have participated in short-term missions?

I asked this question to know what factors of short-term mission influenced most on the participants. The results of this question would show how the short-term mission influenced the second generation Korean Americans in spiritual well-being, self-esteem, and the satisfaction of the church.

Definition of Terms

Several terms in the study need to be defined.

Short-term missions is a ministry in a different culture for a short period of time. The types of ministries can be various according to the purposes of the church, group, or organization; however, all of the purposes of short-term missions should be connected with Jesus' Great Commission to go and make disciples of all nations (Matt. 28:19 NIV). A trip just to experience other cultures cannot be included in short-term missions.

Second generation Korean Americans are American-born children of Korean parents or those born in Korea who came to the United States with their parents at a young age. Generally the children of Korean immigrants are divided into two groups: One is called the 1.5 generation, and the other is the second generation. Those who were born in Korea and came to the United States with their parents very early are called the 1.5 generation, and those who were born in the United States are called the second generation. I did not use the term 1.5 generation, but called them all second generation Korean Americans in this study. Both generations were studied without distinction. I did

not include second generation Korean immigrants born in any other countries because their situations are not the same as second generation Korean Americans in the United States.

Spiritual well-being is defined as spirituality or Christian life which distinguishes Christians from non-Christians. I used the Shepherd Scale to measure Spiritual well-being. The authors of the scale developed the scale in assumption that “there is, to some degree, an observable and measurable life pattern which is distinctly Christian” (Basset et al. 342).

Self-esteem is about “what [a person] is like and how he [or she] feels about himself [or herself]” according to Morris Rosenberg (vii). I also define self-esteem as a person’s feeling of self.

I define *satisfaction with the church* as a person’s feeling that the church fills his or her spiritual need and the feeling that a person can fulfill his or her life purpose or mission through the church.

Methodology of the Study

The methodology included a researcher-designed questionnaire and semi-structured interviews. The questionnaire consisted of three sections covering spiritual well-being, self-esteem, and satisfaction with the church. The measurement of spiritual well-being is the Shepherd Scale, which was developed by R. L. Basset et al. in 1984. Self-esteem was measured by the Rosenberg Self-Esteem Scale, which was developed by M. Rosenberg in 1965. Satisfaction with the church was measured by researcher-developed questions.

The questionnaires were sent to four local Korean immigrant churches in Virginia,

Maryland, New Jersey, and Los Angeles. I selected these churches because they were located in places known as the largest Korean immigrant community areas and large enough to provide an ample pool of subjects. I asked the youth and young adult pastors of the churches to survey their congregation, whether or not they had experienced short-term missions and return questionnaires to me; ninety three returned. Of these ninety three questionnaires, twelve did not answer about the number of short-term mission trips experienced, so I only used eighty one questionnaires, deleting those twelve questionnaires. I also had face to face interviews with twenty one individuals who participated in short-term missions in 2006.

The data from the questionnaires and interviews were tabulated, analyzed, and interpreted. This methodology determined the effect of short-term missions in the spiritual well-being, self-esteem, and satisfaction with the local churches of the second generation Korean Americans.

Population and Sample

The population of the research was second generation Korean Americans in the United States. The first generation Korean immigrants and individuals from other ethnic groups were excluded. The sample included eighty-one second generation Korean Americans from four local Korean immigrant churches in Virginia, Maryland, New Jersey, and Los Angeles. I chose those four churches because they are the largest Korean immigrant churches in their respective locales and they had many active second generation Korean American members and ministries.

Variables

The research was quantitative, using a quasi-experimental method with selected

interviews. The independent variable of the study was short-term mission trips. The dependent variables were spiritual well-being, self-esteem, and satisfaction with the church. Other intervening variables that may have affected the outcome of the study were taken into consideration: gender, age, and occupation.

Delimitations and Generalizability

The study was limited to the effect of short-term missions on the participants who were second generation Korean Americans. Those churches I chose are large churches and had active youth or young adult ministries comparatively. Therefore, the result of this study may not represent many Korean immigrant churches that do not have active youth or young adult ministries. The study did not include any other ethnic groups, local groups, and Korean American generation groups.

Nevertheless, the results of the study still can show the effect of short-term missions on second generation Korean Americans. The actual changes in spiritual well-being, self-esteem, and satisfaction with the local churches and the stories of individuals who participated in short-term missions show the positive influences of short-term missions on second generation Korean Americans. Korean immigrant churches in the United States can consider the results of the study and adapt short-term missions in their ministry to second generation Korean Americans, no matter the size of the church.

Project

This project was about Korean immigrant churches. Even though I am a minister to second generation Korean Americans in a Korean immigrant church in Virginia, I researched other Korean immigrant churches in other areas, such as Maryland, Los Angeles, and New Jersey, to get general results of Korean immigrant churches. I picked

one Korean immigrant church in each area and contacted the pastor or the director of short-term missions ministry. I asked them to survey their members, collect the questionnaires, and return the questionnaires to me. I also asked the pastors and directors to meet with those who participated in short-term missions in summer 2006. I met the individuals and interviewed them.

Biblical Foundations

The Bible introduces not only those who received God's calling and dedicated their whole lives for God's mission but also those who dedicated short terms of their lives for the special mission God had given them. In some cases, the Bible shows people who were full-time ministers and left their ministry field for short terms to fulfill God's special mission. All of those latter cases are the model of short-term missions in the Bible.

Moses

Moses was a great leader who led the Israelites from Egypt to Canaan. He was a full-time minister who dedicated forty years of his life to God and fulfilled his mission; however, before he started his career as a full time minister of God, Moses was a short-term missionary. God called Moses when he was eighty years old. He lived in Midian for forty years and was just a shepherd. One day God called him and gave him a special mission to deliver the Israelites from Egypt. This calling was not to be a full-time minister for the rest of his life. In fact, this calling was for a special mission to deliver the Israelites. God said, "I am sending you to Pharaoh to bring my people the Israelites out of Egypt" (Exod. 3:10). God mentioned the vision of Canaan but did not say to Moses that he was supposed to lead the people up to Canaan. God just said to go and bring the people out of Egypt. God even said, "You and the elders are to go to the king of Egypt

and say to him, ‘The Lord the God of the Hebrews, has met with us. Let us take a three-day journey into the desert to offer sacrifices to the Lord our God’” (Exod. 3:18). When Moses took this mission, he did not think it would take the rest of his whole life. When he left for Egypt, he brought his family but soon he sent them back to Midian because he thought his mission would not take long:

Moses took with him his wife and two sons. The desire to have them with him was natural, but he afterwards saw reason for sending them back... It is his duty to make the temporary sacrifice of comfort and affection which the exigencies of his work demand. (Rawlinson 105)

He expected to see his family soon. Later, Moses met his family again when his father-in-law Jethro brought them back to Moses near the mountain of God (Exod. 18:5).

Moses first received a special mission from God; he obeyed it. He left everything behind him he had established for forty years in order to enter the land to which he had hoped never to return, Egypt, to fulfill his short-term mission. Through this mission, he could experience God’s awesome power and he was recognized as a great leader (Exod. 14:31). Moses was a short-term missionary:

All this cross-cultural work took place in less than a year. And its radical, life-altering outcomes back then still remain the continuing testimonies of God’s incredible power today. Moses was an effective short-term missionary. (Peterson, Aeschilman, and Sneed 201)

He fulfilled his short-term mission to save his people from Egypt successfully.

Twelve and Two Spies

The twelve spies Moses sent to the land of Canaan were short-term missionaries. God commanded Moses to choose twelve men to explore the land. That special mission required a short term, which took forty days to complete. This story shows one of the failures of short-term mission. The twelve spies explored the land and reported the results

to the Israelites, but their report brought distrust, complaint, and even rebellion against God and Moses. They were supposed to explore the land from God's perspective, but they saw the land from a human perspective. Exploring from a human perspective was not the purpose of their mission. They were supposed to seek God's blessing and develop more trust in God, but they failed to do so:

They bring up a negative assessment of the land. This contrasts somewhat with the Yahwistic picture.... The failure consists primarily in an inability to see these difficulties in their true perspective.... Faith seeks to view the circumstances of existence from a divine perspective. (Budd 146-47)

This failure caused Israel to commit the sins of distrust, holding a grudge, and rebellion and resulted in their wandering for forty years in the wilderness; therefore, the travel of twelve spies was a short-term mission trip that entered new areas with special mission, even though they failed.

Another story of spies was found in the Bible. In this case, spies fulfilled their mission successfully. Joshua sent two spies to explore Jericho and the land around it (Josh. 2:1). This journey took about a week. The two spies entered a new city and land with a special mission for a short term. They completed their mission successfully. Most of all, they found God's providence in the mission trip. The people in Jericho were "melting in fear" (Josh. 2:9, NIV) because of the Israelites. The two spies found the power of God through the words of a prostitute. Their belief in God grew through this short-term mission trip. When they came back to camp, they reported what they experienced with great conviction: "The Lord has surely given the whole land into our hands" (Josh. 2:24). The report gave confidence of God's power and courage to all of the Israelites. The successful fulfillment of short-term mission had a great effect on the whole community.

Nehemiah

Nehemiah was a cupbearer in the time of the Babylonian King Artaxerxes. The fact that he was a royal cupbearer shows his social status. Royal cupbearers were not just skillful persons who chose good wine for the king. They were “convivial and tactful companions to the king. They could wield considerable influence by way of informal counsel and discussion” (Williamson 174). Nehemiah was a man of high rank. He was not a full-time minister but a layman with high social position. One day he heard the news of Jerusalem that the wall of the city was broken down and its gates had been burned with fire (Neh. 1:3). His heart was broken. He prayed and decided to go back to Jerusalem to rebuild the broken wall. He did not decide to give up his career and live in Jerusalem for the rest of his life. He simply wanted to stop his job temporarily and work to fulfill a special mission God had given him. He said to the king, “If it pleases the king and if your servant has found favor in his sight, let him send me to the city in Judah where my fathers are buried so that I can rebuild it” (Neh. 2:5). Then the king asked him how long he would stay at Jerusalem and return, and Nehemiah set a time (Neh. 2:6). His mission took fifty-two days. He finished his mission successfully and came back to his full-time job as a royal cupbearer. His mission was a typical example of a short-term mission trip.

Jonah

Jonah experienced a short-term mission. A prophet of northern Israel, he was from Gath Hepher (2 Kings 14:25). His ministry field was Israel. One day God ordered him to go to the foreign city of Nineveh, a city of Assyria. It was a cross-cultural trip but only for a short term. Nevertheless, Jonah disobeyed God’s order and fled to Tarshish.

God did not let him go to Tarshish. God sent a great storm and Jonah was swallowed by a big fish. He repented inside the fish, and God sent him to Nineveh again. He performed his mission and proclaimed the word of God.

Jonah accomplished his mission, but he failed to experience God's love for all the people. Short-term missions trips are for the benefit of the missionaries as well as receivers. People can be saved by the ministry of short-term missionaries, and the missionaries can realize God's heart for all people. Jonah failed to know God's heart for all people, even though he performed his mission. "Jonah wanted discriminatory limits on God's grace. But he knew all along, as all Israelites and Christians should know, that God will be bound by no such limits" (Stuart 443).

Jesus' Ministry

Jesus led some short-term mission trips. Even though Jesus was Jewish, he did not stay only in the territory of the Jews. He often crossed the boundary of the Jews and entered Gentile towns. One trip was to Samaria where Jesus met a Samaritan woman.

The Jews treated the Samaritans as Gentiles, even though they had the same racial roots. After the fall of the northern kingdom of Israel in 722 BC, the Assyrians forced the Israelites to transfer to Assyria, and people from other nations settled down in northern Israel. When they came to Israel, they brought their idols. As a result, the worship of God and the worship of idols mixed together. Later, the people of the southern kingdom of Israel tried to recover Yahweh worship, but they found the northern area already too corrupted to recover. When Nehemiah worked to rebuild the wall of Jerusalem, the Samaritans even hindered his work. In Maccabee's time, the Samaritans accepted the Hellenization of their religion by dedicating their temple on Mount Gerizim to Zeus

Xenios. In Jesus' time, Jews hated these Samaritan people (Tenney 54).

Nevertheless, Jesus crossed the boundary and ministered to them. Jesus brought his disciples when he went to Samaria. Jesus himself led a short-term mission trip with his disciples. Jesus introduced his disciples to people with whom they would have never associated. In the short-term mission trip, Jesus' disciples saw Jesus talking with a Samaritan woman, saw the Samaritan woman change, and saw town change through the Samaritan woman. Jesus' disciples stayed two more days in Sychar, a Samaritan town, and experienced the love of God that reached even to the people they had treated as unworthy of God's love.

In Matthew chapter 10, Jesus sent his twelve disciples out two by two for a short-term mission. Jesus did not let them enter a Gentile town yet. They were not ready yet for ministry in a Gentile town; however, Jesus called seventy-two disciples and sent them out two by two later. This time, they were sent to all of the towns (Luke 10:1)

Their mission was not for a long term. Jesus did not send them for lifelong missions in those towns and places. They did their ministry for short terms and came back to Jesus. They experienced the power of Jesus' name. Their faith grew through short-term missions. They were sent two by two, not alone. Through short-term ministry with a coworker, they could learn Christian community. They would encourage each other, help each other, pray for each other, and work together in harmony. Short-term missions had very important roles in Jesus' training his disciples.

Paul

Paul was an expert of short-term missions. He was not a pastor who ministered in a local area for a long time. "He rarely stayed in a city longer than five months.... He

only [original emphasis] did short-term missions” (Mack and Stiles 40). Most of his ministries focused on Gentiles. He described himself as “an apostle to the Gentiles” (Gal. 2:8). He left his own nation and culture and went into the other nations and cultures and did his mission to them.

In the book of Acts, three big mission trips are reported. Those mission trips were all short-term missions. Roger Peterson, Gordon Aeschliman, and Wayne R. Sneed rearrange those trips by the terms of short-term mission trips (see Table 1.1).

Table 1.1. Paul’s Short-Term Mission Trips

	The First Mission Outreach	The Second Mission Outreach	The Third Mission Outreach
Length of Mission	2 Years	2 ½ to 3 years	4 years
Dates of Mission	AD 46-48	AD 49-52	AD 53-57
Bible Reference	Acts 13-14	Acts 15:36-18:22	Acts 18:23-21:16
Accompanying Goer-Guests	Barnabas, John Mark	Silas, Timothy, Luke, Aquila, and Priscilla	Luke, Erastus, Sopater, Aristarchus Secundus, Gaius, Timothy, Tychicus, Trophimus, Unnamed disciples from Caesarea
Sent out from	Antioch	Antioch	Antioch
Miles Traveled	1,200 + (by land)	2,700 + (1,290 by sea, 1,410 by land)	2,500 + (1,190 by sea, 1,325 by land)
Host Receiving Location	Salamis in Cyprus, Paphos, Pisidian Antioch, Iconium, Lystra in Lycaonia, Derbe in Lycaonia, Lystra in Lycaonia, Iconium, Pisidian Antioch, and Perga in Pamphylia.	Syria, Cilicia, Derbe, Lystra, [Iconium?, Antioch?, others?] Phrygia, Galatia, Troas, Macedonia (Philippi, Thessalonica, Berea), Achaia [Greece] (Athens, Corinth, Cenchrea), and Ephesus.	Galatia, Phrygia, Ephesus, Macedonia, Greece, Macedonia, Troas, Miletus, Tyre, Ptolemais, Caesarea, and Jerusalem.

Source: Peterson, Aeschliman, and Sneed 213-20.

Conclusion

The Bible has various models of short-term missions showing their importance

and the effect. In the Old Testament, God chose some people for his special missions, and they left their comfort zone and ministered foreign countries. In the New Testament, Jesus trained his disciples through short-term mission trips. They could experience the power of Jesus' name and understand the vision of Jesus for all people. Jesus' vision for all nations came to climax in Paul's ministry. Paul traveled literally over all boundaries of race, culture, and religion and accomplished the Great Commission through his short-term missions.

Jesus gave the Great Commission to go and make disciples of all nations. This commission is not only for some special people who dedicate their whole lives for the gospel. Everyone who follows Jesus should take the commission seriously; however, many Christians regard the commission as the responsibility of full-time missionaries. That attitude is not biblical. Donald Kitchen notes that the church has misunderstood the mission:

Yet quite subtly and unintentionally the missionary mandate that was committed by our Lord Jesus Christ Himself to the universal church ... has been slowly, but surely, taken away. It has been taken away by the *organizational* [original emphasis] church and by the many varied parachurch structures and organizations, including mission boards, institutes, and agencies.... To the degree, however, that they have intentionally, or unintentionally, monopolized the missionary mandate by declaring the average member of the body of Christ ineligible, unqualified, and unworthy of the term missionary, they are to be faulted, for such is not the Biblical concept of missions. (12-13)

Every Christian must take the Great Commission seriously and try his or her best to accomplish it. Involvement in world missions by supporting full-time missionaries financially and with prayer is important. Of course, Christians have to do that. Christians also have to participate in world missions by going and making disciples of all the nations as much as possible. Short-term missions will help Christians participate in world

mission:

Our Biblical mandate, with roots reaching several millennia into Old Testament history, must be repackaged today into a facilitating structure which purposely releases the church's average man and woman, the church's average boy and girl—the laity, the non-professionals, the real people.... That package looks, tastes, and smells quite like what the church already calls "short-term mission...." Then we come closer to the standard God has set—mobilizing the *entire* [original emphasis] Body of Christ into the world that God so loves. (Peterson, Aeschliman, and Sneed 29)

The mission of the church is to send not only several full-time missionaries but all of the Christians to the world because the Great Commission is given to all Christians. The privilege and responsibility to change the world with the gospel do not belong only to full-time missionaries exclusively. All Christians should and can enjoy the privilege and responsibility.

Overview of the Study

Chapter 2 establishes the cultural, theological, and historical context for the study. Chapter 3 presents the research design, and Chapter 4 reports research findings. Chapter 5 provides a summary and the interpretation of the research findings.

CHAPTER 2

LITERATURE

Second Generation Korean Americans

Second generation Korean Americans can be divided into two large groups. One is the second generation and the other is 1.5 generation. The second generation Korean Americans are those born in America, and the 1.5 generation Korean Americans are those born in Korea who came to America at a young age. According to the 1990 U. S. census, nearly 800,000 Koreans reside in the United States among whom 218,000 are American born and 98,000 immigrated to the United States along with their parents in early childhood. In 1990, the median age for second generation Korean Americans was nine (S. Kim 70). The second generation Korean Americans and the 1.5 generation Korean Americans are different in thought and culture, but I call them all second generation Korean Americans in this project.

The number of second generation Korean Americans is growing. The Korean immigrant society as well as the church considers the second generation Korean Americans as their future; however, the second generation Korean Americans are suffering the pain of marginalization.

Second Generation Korean Americans and their Families

Second generation Korean Americans have suffered in three ways.

Rejection. Second generation Korean Americans have grown without enough care and love from their parents. Korean immigrant parents are very busy working. In their native culture, they might have had good jobs that did not require much work time; however, because of language and cultural barriers, they have lower paying jobs that

require more work time in areas such as grocery stores, construction, dry cleaning, and local shops. Most of them work from early morning till late at night. Some of them have two, even three jobs, to support their families. Eventually, they do not have time to take care of their children. Many second generation Korean Americans have stayed alone with their siblings for most of the day; therefore, they have felt the lack of love and care from their parents.

Furthermore, traditional Korean parents are not used to expressing their love through words and actions. They love and care for their children inside, but they have difficulties expressing such emotions outwardly by kissing, hugging, and being friends. The way Korean parents express their love for their children is to sacrifice their lives for their children. Many Korean parents came to the United States only for their children to give them better opportunities to succeed and have better lives. They willingly gave up their good jobs in Korea and live as hard workers in America for their children. That sacrifice is how they love their children, but they are not used to expressing their love through words and actions.

Nevertheless, second generation Korean Americans were raised in America. They have seen and learned how to express their love for others in America. They have seen how the parents of their American friends express their love for their children. They have seen how parents spend time with their children and play with them. As a result, they come to expect the same kind of expression and care from their parents. They feel that they are loved and cared by their parents only when their parents love them in the way they expect; however, their parents cannot meet their needs and expectations:

The two generations speak an entirely different language of love and this leads to a fundamental cultural clash of expectations between immigrant

Korean parents and their American born or raised children. The latter want their parents to be openly expressive, communicating love, affection, and affirmation in similar ways that mainstream American families do. The former shies away from public displays of affection and believe that they are expressing their love for their children by sacrificing, working hard, and providing financially. (S. Kim 88)

As a result, second generation Korean Americans come to think that their parents have no interest in them, do not care for them, or love them. That thought brings feelings of rejection from their parents.

Pressure. Second generation Korean Americans are pressured to succeed. As I mentioned previously, many Koreans come to the United States for their children. Alex¹ is a second generation Korean American. His father was a prominent teacher in Korea who gave up his job and now works sixteen to eighteen hours a day at his liquor store in Los Angeles. He sacrificed for his children. Many Korean parents have similar stories and they have very strong expectations that even though they have lived hard lives, their children should succeed and live better lives. That expectation pressures their children. Second generation Korean Americans must have good grades, enter good colleges, and succeed financially: “[T]he second generation experiences an inordinate level of pressure to fulfill parental expectations to achieve the American dream” (S. Kim 84). They cannot think anything but to meet their parents’ expectation. Their parents’ expectations have priority in deciding their future.

Young Pai researched occupational preferences of second generation Korean Americans and their parents. Table 2.1 shows two perspectives. The first is that most second generation Korean Americans and their parents choose their jobs on the basis of

¹ All names given in examples are pseudonyms.

social reputation and economic rewards of the professions (qtd. in Park 41). The second is that most of the youth are following their parents' choices.

Table 2.1. Occupational Preferences of Korean-American Youth

Occupation	Parents (as reported by youth) %	Youth %
Doctor	47.0	32.0
Lawyer	8.7	9.2
Business	5.3	4.5
Engineer	3.4	6.2
Minister	2.8	3.2
Professor	1.5	1.5
Psychologist	0.3	0.6
Teacher	0.3	3.3
Social Service	0.0	3.6
What I want	9.7	N.A.

Source: Park 42.

Second generation Korean Americans know the expectations their parents have and the sacrifice their parents have paid for fulfilling those expectations. Such knowledge gives them tremendous stress and anxiety, and they are suffering under the pressure.

Burden. Second generation Korean Americans undertake many responsibilities of the home. They easily learn English and can speak English fluently in a short time, but their parents cannot do so. The parents have to work almost all day long, and most of them work in Korean stores because of the language problem. They do not have enough time or opportunity to learn English. Furthermore, they came to America as adults when learning new languages is more difficult. Many of the first generation Korean Americans live without speaking English. As a result, their children, the second generation, have to

take care of many household jobs, such as paying bills, ordering, opening accounts, and answering the telephone. They take some of the parents' roles in the home: "[F]amily members are faced with role and status changes due to differing rates and levels of acculturation" (Chan and Leong 263).

Some of the second generation Korean Americans have to help in their parents' jobs. Many of the first Korean Americans have family jobs, such as owning sandwich stores, cleaning stores and grocer markets. Both parents are involved in the business. They open their stores very early in the morning, including weekends. Their children also have to help their parents on the weekend.

Kathy Choi told me of her experience when she was very young. Her parents worked in a sandwich store. Both of them went to work very early in the morning, so she also had to wake up early in the morning to go to the store with her parents because she could not stay at home alone at that young age. She stayed in the store and went to school from the store. She had to help her parents on the weekend. She had to move inventory, welcome customers, and receive money. She said that work was a big burden to her, and she hated it. Many of the first Korean immigrants have to rely on their children, and the children have to carry the burden.

Second generation Korean Americans do not receive enough care and love in their homes. On the contrary, they feel rejection, pressure, and burden in their homes. All of these experiences negatively influence their self-esteem:

For the most part, they have never been affirmed as a person and this lack of affirmation has had devastating effects on the self-esteem of them.... [T]he second generation Korean Americans carry many emotional scars and self-esteem issues that emerged from dysfunctional families where parents could not meaningfully connect with their children. (S. Kim 88-89).

They need affirmation from parents to relieve their pressure and burden and to have more positive self-esteem.

Second Generation Korean Americans and the Korean Immigrant Church

The Korean immigrant church has a very special meaning for Korean Americans. The Korean immigrant church is not only a place for their religion, but the church functions as the center for the Korean immigrants and meets their social and cultural needs as well. The Korean immigrants do not have deep social relationships in American society because of their language barrier. Instead, they come to the church and have deep social relationships with other Koreans.

The Korean immigrant church meets the need of recognition of the Korean immigrants. Many of them had professional jobs and recognition in Korean society, but both were lost in America. They have endured the loss in their life, but when they come to the church, they have opportunities to meet those needs. If they are committed to the church, they can be leaders of the church and get respect and recognition in the church. “The Korean ethnic church seems to play an important role in satisfying the needs for social status, prestige, power, and recognition within the immigrant community” (Hurh and Kim 31).

The Korean immigrant church meets the cultural need of the Korean immigrants. They celebrate their traditional holidays in the church. They enjoy Korean language, song, and food in the church. They enjoy Korean customs such as bowing and respecting their elders in the church.

The Korean immigrant church is a very important place for Korean immigrants. According to Won Moo Hurh and Kwang C. Kim’s research, nearly 70 percent of Korean

immigrants attend a Korean church at least once a week (20). That research shows the impact of the Korean immigrant church in the Korean immigrant society.

Nevertheless, the Korean immigrant church has had different meaning for second generation Korean Americans. Second generation Korean Americans come to the Korean immigrant church and expect the church to meet their need for love and affirmation and offer them a space to feel free from every pressure and burden; however, the Korean immigrant church does not function as second generation Korean Americans have expected. The phenomena that happens in the home happens in the church, too.

Many Korean immigrant churches have not given enough care and support to second generation Korean Americans because they are busy taking care of the adults. Daniel Lee, a first-generation Korean pastor at Global Mission Church in Silver Springs, Maryland, says, “The Korean church in America, in general, is very busy just trying to survive. It hasn’t had enough energy or time to focus on the second generation yet” (qtd. in Lee 51). Ministries and facilities are focused on the first generation because they are the persons who manage the church. Pastors cannot take care of the young generation because of the time and language barriers. “Younger generation felt that they were being treated as second-class citizens in the church because their needs were consistently unmet and viewed as inferior to the needs of the first generation” (S. Kim 29). As a result, second generation Korean Americans feel alienation or rejection in the church.

Furthermore, they are required to learn the Korean language and culture. Most second generation Korean Americans forget the Korean language. Young persons easily learn a new language and easily forget the old language. They have spent most of their time in an English-speaking environment. Their parents have been busy in working, so

they did not have enough time to communicate with their parents in Korean. Actually, their parents wanted them to learn English as soon as possible, so sometimes they have encouraged and praised their children to speak English well; however, they have opposite demands in the church. The church encourages them to speak in Korean. If someone speaks in Korean well, he or she is praised and treated as a good student.

Second generation Korean Americans also are pressured to learn Korean culture. They have to greet their elders with a well-customed manner. They have to use correct language toward adults; they have to obey adults. If they come to the church in “inappropriate costume” such as men wearing earrings, sagging pants, or short pants, they can be treated as persons who do not know etiquette.

All of these experiences make second generation Korean Americans feel unlovable, neither worthy nor competent. As a result, they leave the Korean immigrant church. As youth, they have no choice but to come to the church. Once they leave home as they enter college or get jobs, many of them leave the church. Helen Lee says, “At an alarming rate, many young believers who have grown up in these Asian congregations are now choosing to leave not only their home churches, but possibly their Christian faith as well” (50).

Second Generation Korean Americans and American Society

Second generation Korean Americans experience alienation and rejection in American society. They have grown up in American society, have learned American language and culture, and have lived as Americans; however, as they grow up, they experience racial discrimination from mainstream white American society. Second generation Korean Americans are mentally shocked because of the fact that, even though

they speak English and think as Americans, they cannot be treated as mainstream American people.

The resulting hurt that second generation Korean Americans suffer is much more severe than the hurt their parents experience due to racial discrimination when they came to America. They already knew they lived in a foreign land. They had a clear identity of being Korean, not American; therefore, they endured the racial discrimination.

Second generation Korean Americans, however, are different. They think they are American. They are legal citizens of the United States. They have American educations, learned American culture, and lived as Americans with American language. They had enjoyed youthful friendship with other Americans without problem or conflict. Then, if they are treated as foreigners and experience racial discrimination from mainstream American society just because of their race and color, they experience a great deal of pain:

[Their] parents had no problem when white people treated them as foreigners because that's the way they saw themselves,... as foreigners, as Koreans. They, on the other hand, see themselves as Americans. They are American citizens, speak English fluently, and have internalized American culture. However, whites still see them as foreigners because of the way they look. That is why the second generation experiences a more painful form of racism than the first generation. (S. Kim 99-100)

I still remember Steve Kang's story. He told me his experience:

When I entered a college, one of my classmates asked me like this:

"Where are you from?"

I answered, "I am from Virginia."

And he said, "No. No. I'm not asking that. Where are you from? Are you from Korea, or China?"

I was so shocked at that time. I thought that I am an American, but people don't see me like that. They still think me a Korean.

People continually see the second generation Korean American as Korean, even though they speak English fluently and are used to American culture, and people treat them as a foreigner. The second generation Korean American experience racial marginalization and it hurts them. Kelly Chong asked 140 second generation Korean Americans about their experiences:

One of the first things revealed by my interviews was the existence of relatively strong perceptions of racism, prejudice, and discrimination,... which most attribute to their race and color. Most respondents describe having developed this awareness in young adulthood, mainly in college and through work experiences. Most members also relate that this awareness served as a prelude to major crises of identity, spurring on, in many cases, a loss of confidence regarding the possibility of complete assimilation for themselves and their posterity. (268)

Even though they speak English fluently and enjoy American culture, they are still shown as foreigners from mainline Americans. That reality makes them confused and distressed.

Conclusion

Second generation Korean Americans have severe hurt and pain through all of those experiences. They think they are neglected and marginalized from their home, the Korean immigrant church, and American society. They cannot find any place where they are accepted just as they are. They just experience rejection, pressure, criticism, and discrimination. Sharon Kim says they are the “walking wounded generation” (88). They are suffering a low level of self-esteem. Rev. Hun Choi, a second generation pastor, told me his understanding of second generation Korean Americans:

They [the second generation Korean Americans] are all bruised inside. They look good outside because they eat well. But they have many bruises in their inside. They have been hurt by their parents, the church, and this society. It is very serious problem. We have to solve this problem. We have to help them.

They need help. They need someone who understands their hurt and can help them recover.

Self-Esteem

Marl Dvane defines self-esteem as “our feelings with regard to our own personal worth” (20). Craig W. Ellison also explains self-esteem:

[It is] the result of comparisons between one’s perceived self, which combines both the assessments of others and one’s private perceptions, and the ideal self, which is both how one feels one would like to be and how one feels one ought to be. (3)

Michael R. Jackson suggests three substructures of self-esteem: ideology, idealization, and central conflict. Ideology is “a set of principles that implicitly or explicitly guides an individual’s expectations, plans, and actions in the social sphere” (36). Idealization is “memory or description in which an important figure in a person’s life history serves as an exemplar of some particular ideal in action” (40). Central conflict is “a set of memories and concepts in which an individual expresses painfully contradictory themes” (45). Self-esteem is “an experience in which an individual successfully applies ideology and idealizations in order to bring about an actual or symbolic resolution of a central conflict” (128). Self-esteem is how to realize ideal and principles in reality.

Chris Mruk suggests wider perspective in defining self-esteem. He presents four basic approaches:

The most basic one [emphasis mine] is the attitudinal approach. In this case, definitions are founded on the idea that the self can be treated as an object of attention like any other thing or possibility. Just as we have cognitive, emotional, and behaviorial reactions to other objects, we can also have them toward ourselves. *The second type* [emphasis mine] of definition ... understands self-esteem in terms of attitudes, but in a more sophisticated way. This time self-esteem is defined as the relation between different sets of attitudes. The difference between one’s attitudes toward dreams and accomplishments, or the difference between one’s real and

ideal selves, is the most common form this definition takes in the literature. *The third way* [emphasis mine] ... focuses on the psychological responses a person holds toward himself or herself. These responses are usually described as being feeling based or affective in nature, that is, positive versus negative, or accepting versus rejecting. *Finally* [emphasis mine]... self-esteem may be seen as a function or component of personality. Self-esteem is held as being a part of the self or self-system, usually one that is concerned with motivation and/or self-regulation. (7-8)

He suggests competence and worthiness as the basic component of self-esteem.

Competence is “the action or behavioral component of self-esteem, which means it will be the most readily observable component in everyday life” (21). Worthiness is “based on values. It is not just how well (or poor) we do things that determines or reflects our self-esteem. The value, quality, or meaning of what it is that we do well also plays a vital role in the creation of self-esteem” (21-22). Competence and worthiness have connected with each other. “Self-esteem occurs when competence and worthiness are brought together. This occurs when one is competent at something that is worthy or of positive value to self and others” (22). Competence without worthiness does not necessarily produce self-esteem. Worthiness without competence is possible, but it requires some competence for success.

Self-esteem is not selfishness or self-centered. Self-esteem “operates on and produces altruistic thoughts and actions as well as selfish ones” (Dvane 21). Jean I. Clarke says, “Positive self-esteem is not to be confused with self-centeredness, machismo, being a braggart, or acting superior, all of which are attempts to hide negative feeling or self.... ‘You are a worthwhile person’ is a positive, healthy message” (3). Self-esteem is positive and productive self-value.

The first place human beings build up self-esteem is in family. “Self-esteem is a family affair. Because the family is the first place we decide who we are and observe and

practice how to be that way. To the extent that we decide we are lovable and capable, we build positive self-esteem” (Clarke 4). Mruk suggests parental factors that affect the development of self-esteem. First of all, the attitudes of parents are very important in developing children’s self-esteem. Parental involvement is the most important attitude of parents affecting the development of self-esteem. When parents are more actively involved, their children often have a higher level of self-esteem. Parental warmth or acceptance is also important in parental involvement. Clearly defined expectations and limits often bring positive self-esteem. Respectful treatment is also important in the development of self-esteem. Parents’ willingness to discuss matters and negotiate conflict with children shows respect. Lastly parents who do these things consistently affect their children’s high level self-esteem. Modeling is important in the development of children’s self-esteem. Parents can show their children how they handle their own self-esteem conflicts and issues (59-62).

Many other factors besides family factors affect self-esteem. Mruk suggests social factors that affect the development of self-esteem:

[T]here is an association between the self-esteem of a particular social group and the self-esteem level of an individual within the group. If an individual belongs to a social group that is held in high (or low) self-esteem, then the individual’s self-esteem will correspond in a significant way. (63)

Gender can affect self-esteem. “[F]emales reported more experiences involving acceptance and rejection, particularly acceptance, than males, and males reported slightly more experiences involving success and failure than females” (Epstein 62). Race, ethnicity, and economic situation affect self-esteem. Mruk explains the relationship between self-esteem and social racial background:

When minority and majority children from different sociocultural backgrounds interacted frequently, self-esteem was somewhat lower for minorities.... The major force at work here would be the fact that the minority group receives less support to succeed, and/or have additional obstacles to overcome first. (66)

Living as a member of minority group in a society affect the persons to have lower self-esteem regardless of their personal ability.

To develop positive self-esteem is important because “people who have positive self-esteem know that they are lovable and capable, and they care about themselves and other people. They do not have to build themselves up by tearing other people down or by patronizing less competent people” (Clarke 3). Nevertheless, people can develop negative self-esteem because of their abused childhood experiences and social experiences and relationships. Development of self-esteem is, however, lifelong process. “Self-esteem does not have to be constant; it can change” (Aldridge 21). Even though individuals may have negative self-esteem, they can change their self-esteem and develop positive self-esteem through self-esteem enhancement programs. One can learn that one has certain rights as a human being and how to exercise those rights appropriately. One can also learn problem-solving skills. New experiences of accepting and caring from new people also change self-esteem. In a group or one-to-one format, one can have consistent and positive feedback, accepting, caring, effective modeling, and a sense of camaraderie and support (Mruk 84-94).

Christian faith also can affect development of positive self-esteem. The influences from parents and society are very important in development of self-esteem, but many people developed negative self-esteem because of negative experiences and relationships

in their lives. Nevertheless, the Christian faith can give power to overcome those negative influences and develop new positive self-esteem:

[W]hile parental love and acceptance of the infant and child is the most essential ingredient in adult self-esteem, mature faith can enable us to move beyond, to transcend the deprivations we may have experienced as a child through rejection and a lack of parental love. (Saussy 126)

If those who have negative self-esteem develop their faith, they can be positively affected by their faith.

Christian faith is based on a relationship with God. God, whom Christians confess as their Father, is a loving God. God, the creator of human beings, cares for and loves people. The fact that people are his creatures increases self-esteem. The Bible says, “God created man in his own image” (Gen. 1:27), and “God saw all that he made, and it was very good” (Gen. 1:31). The belief in God’s creation is enough to enhance the value of people. The fall of Adam and Eve broke the close relationship with God and seemed to devalue human beings, but God sent his Son, Jesus, to save human beings. God still loves human beings so much. Ellison emphasizes the positive influence of God’s love on the sense of human worth:

God’s love is unconditional. He continuously values us, so we can value ourselves.... God’s love is steadfast and therefore provides a stable source of positive regard, which carries us through the vagaries of human relationships and allows us to stand somewhat independently. (6)

When people believe and accept this unconditional love of God, they can realize their value and develop positive self-esteem.

The church can be a place to develop positive self-esteem. Individuals can experience God’s love through other people. Negative self-esteem results from negative experience with others, and positive self-esteem also can be developed from positive

experience with others. When people feel they cannot fit into society, they develop negative self-esteem. They are stressful and weary to follow this competitive society. The church that seeks to practice the principles of the Bible is a place people can experience God's love:

[T]he values espoused by the society ... are mainly power- or achievement-oriented. This is in radical opposition to the biblical standard of self-esteem.... [C]onsistent with Scripture, individuals accepting and supported in such values will experientially verify the reality of God's love and the benefits of positive self-esteem based on stable sources. (Ellison 16-17)

If the church stands on the principle of the Bible, its members will try to show genuine love to each other. They will accept and care for each other. The new experience of acceptance, approval, and caring can develop positive self-esteem.

Short-Term Missions

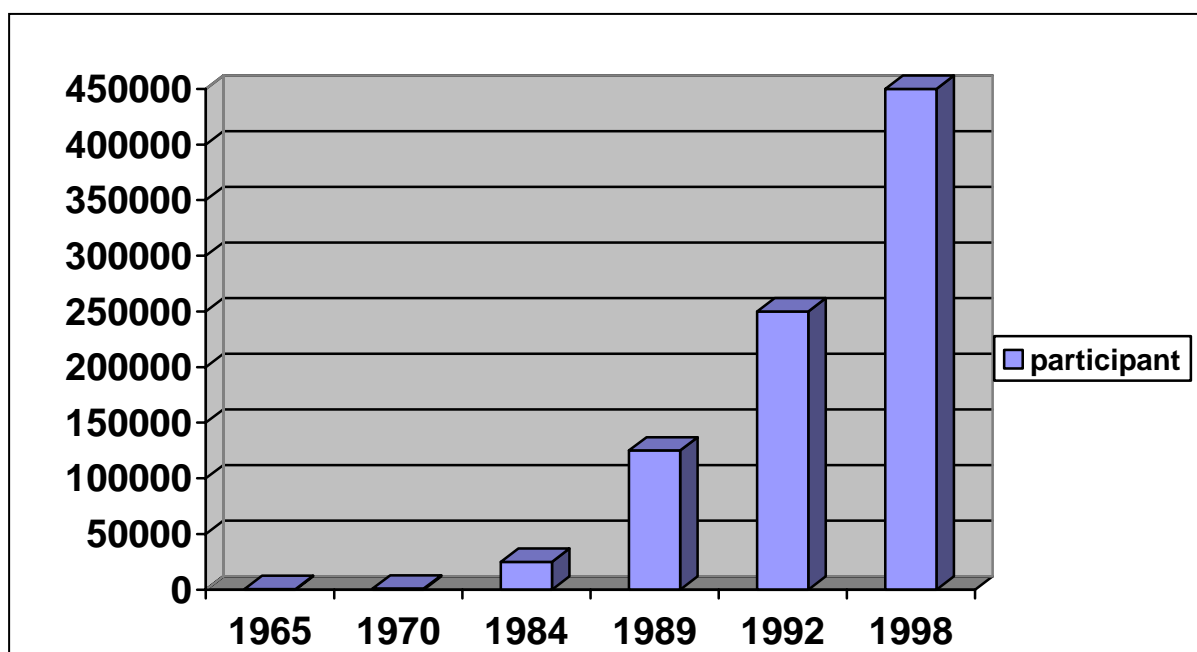
I suggest short-term missions as a way to help second generation Korean Americans grow spiritually, enhance self-esteem, and commit to the church. I explore the definition and effect of short-term missions in this chapter.

Definition of Short-Term Missions

Short-term missions have become one of the focused phenomena in America. Since George Verwer and Loren Cunningham developed the idea of sending young people to the mission field for just a few weeks in the late 1950s, the number of participants of short-term missions has grown rapidly from 540 in 1965 to 450,000 in 1998. That number shows the strong influence of short-term missions (McDonough and Peterson 1; see Figure 2.1).

The definition of short-term mission can be different for persons, organizations, and churches that participate in short-term missions because short-term missions can

have various styles. Peterson, Aeschiliman, and Sneed assert eight primary defining variables: time, activity, size, location, participant demographics, sending entity, mission philosophy, and leadership and training. These eight primary variables have major subcategories from four to sixty-nine. The total possible variations of short-term missions are 777,600,000 (66-110). Short-term missions are very diverse, so defining all of the short-term missions in one category is nearly impossible; however, short-term missions can be explained by some common characteristics.



Source: McDonough and Peterson 1.

Figure 2.1. Growth of the contemporary short-term mission movement.

Peterson, Aeschiliman, and Sneed suggest that short-terms missions have five key descriptors: (1) God commanded, (2) repetitive deployed, (3) swift, (4) temporary, and (5) nonprofessional:

First, mission itself is *God-commanded* [original emphasis]. Whether it's "long-term" or "short-term" has no bearing whatsoever on the fact that mission is God-commanded. Second, short-term mission is marked by easy and available opportunities of *repetitive deployment* [original emphasis] (to same locations and to different locations). Third, short-term missionaries can be deployed *swiftly* [original emphasis] and without delay. Fourth, short-term mission is an intentional *temporary* [original emphasis] engagement within another culture. And fifth, short-term missionaries are normally non-paid volunteers who donate their time; they are *non-professional missionaries* [original emphasis]. (123)

H. Leon Greene insists that anything less than two years is a short-term mission. He divides short-term missions in four types by the length of the mission trips:

- Career mission: Longer than two years.
- Short-Term mission: Less than two years with a clearly defined goal or project.
- Cultural exposure: Less than four weeks with broad goals or purposes, often multifaceted.
- Vacation with a purpose: Usually less than two weeks with limited goals, often being to support and encourage long-term missionaries. (14)

Chris Eaton and Kim Hurst use the term of "VWAP" (Vacation with a Purpose) for short-term missions:

A Vacation with a Purpose is a Short-Term trip involving a group of people seeking the opportunity as a team to

- Experience a different culture
- Interact personally with individuals of that culture,
- Serve the nationals and/or Christian workers in the culture, and
- Become "world Christians" through personal and spiritual growth derived from the experience. (18)

As the word short-term says, this mission is not lifelong. Short-term mission is an intentional temporary project. It is not just a trip to a different culture. The participants of short-term missions can experience different cultures, but the first purpose of short-term missions is accomplishing Jesus' Great Commission to go and make disciples of all nations. Short-term missions require participants to leave their homes and cross national

and cultural borders. People can always go to the poor in their own city and minister to them. Short-term missions do not include the kind of ministry called “inner-city mission.” Short-term missions are ministries in different cultures for a short period of time.

The Effect of Short-Term Missions

Many scholars and ministers have said that short-term missions have many advantages. Peterson, Aeschliman, and Sneed count four effects of short-term missions. The first one is “Kingdom Growth.” They say, “[G]oer-guests often learn much more about the character and nature of God while on-field in a mission outreach setting” (171). Participants of short-term missions experience God’s power, blessing, and miracles as they pray and minister in various situations. They also become humble as they watch the strong faith of local people. As a result, they realize the power and depth of the kingdom of God, and they understand God’s love for all people over the world and God’s will to save all of them. The second effect is “Worldview Expansion.” The worldview of the participants changes. They come to know a wider world and can escape selfishness and their culture-centered minds. The third effect is “Deeper Insight of Self (from God’s Perspective).” They can find their gifts and abilities previously unknown. They also find the ministries they can do continually in their lives. The fourth effect is to “Broaden [Their] Basis of Friends.” As they live together with their companions, they can develop deep friendships. They can have good fellowship with local people, too. The fellowship made in community life is strong and maintained for a long time (171-74). Kevin Johnson talks about three benefits of short-term missions. The first is “our maximum growth.” As Jesus used outreach to train his disciples, churches can use short-term missions for the growth of the participants. The second benefit is “others’ maximum

good.” When students imitate Christ’s love for the world, they do good for others that brings people whole-life help. The third benefit is “God’s maximum glory.” God wants all the people of the world to come to him. God is glorified when the lost are saved.

Johnson also notes three big reasons why short-term missions are so effective in growing students:

1. *Short-Term mission experiences offer an effective way to teach and disciple your students* [original emphasis]: No classroom teaching has the punch of a real-life project, and a Short-Term trip offers a concentrated way for students to see God at work in and through them.
2. *Short-Term mission experiences communicate your belief in your students* [original emphasis]: Short-Term missions call students to live up to the active faith they are capable of. When you dare youth to do their best by doing real ministry, you demonstrate gigantic faith in them.
3. *Short-Term mission experiences hook students on ministry—and on God* [original emphasis]: Taking part in a short-term mission project lets them make a difference in someone’s life, maybe for the first time. It can jumpstart a life of service, making ministry a normal, everyday part of a student’s journey as a Christian. (11-14)

David C. Forward explains the two rewards of short-term missions—learning how to serve and watching miracles take place:

[T]he mission experience will open your eyes to God’s presence in our everyday lives. You will be fulfilling your promise to care for people in need and following directives God set forth in the Bible. Taking part in a mission team will strengthen your faith, touch your heart, deepen your friendships, and change your life. (41)

J. Mack and Leeann Stiles assert that people can meet deeply through short-term missions and eventually their faith will grow so much:

On a short term we put our faith on the line. The cultural props that go with a life under control are stripped from us. And it’s there that we experience God most clearly. To experience God we must give up the control we crave.... The place to start is by recognizing that you must trust God’s plan and not your own. Short-Term mission trip is an instrument God uses to help Christians learn to trust him in deeper and profound ways. (22)

Greene insists that short-term mission can make a big change in the lives of the participants. They can find their life vision and meet opportunities to live committed Christian lives:

Most return home with a new or renewed sense of purpose to their lives, some with a vision that they didn't have before. Most are changed people, and that change can last a lifetime.... Through many years of doing short-term missions, I've seen countless youth who dedicate their lives to full-time Christian service as a result of their experiences in a foreign land. (19)

Vicki Tanin, Jim Hill, and Ray Howard put together their experiences and studies of short-term missions and conclude that persons who have participated in short-term missions do more in the following areas than those who have not participated in short-term missions. They are more likely to do these things:

- Pray consistently and with real understanding and vision for world missions.
- Donate time and financial resources to missions.
- Become actively involved in church leadership as elders, deacons, Sunday school teachers, etc.
- Become involved in local community outreach.
- Become involved in the local church and its ministry.
- Consider becoming a long-term missionary either now or in the future
- Consider evangelism a higher priority in their own lives. (4)

All of these scholars and ministers strongly emphasize the effectiveness of short-term mission trips.

The numerical results of some surveys show clearly the effects of short-term missions. In 1991, STEM, a special organization of short-term missions, surveyed participants of short-term mission trips for five years. The results show the change of spiritual life of the participants. The time spent per week in prayer for mission and world evangelization doubled. Focused prayer subsequent to participants' short-term mission

increased by 237.4 percent. The amount of money given per month to missions doubled. Mission-related activities increased by 63.8 percent; mission-related education increased by 32.4 percent. After their mission experience, 77 percent want to return to the field, and 32 percent actually returned to the field (Peterson and Peterson 6-19). Kitchen found in his research that 80 percent of the students who have participated in short-term missions are “willing to serve as a ‘career’ missionary if the Lord leads so, and 90 percent of the pastors who sent Short-Term missionaries felt that their Short-Term missionaries had influenced their church in a positive way” (qtd. in McDonough and Peterson 25). Randal R. Wisbey found that 72 percent of students who have participated in short-term missions “strongly believed that short-term mission experiences can prove to be an effective means of awakening college students to the needs of the world, while allowing them to put their Christian faith into action” (34). Tommy G. Purvis surveyed seventy-nine volunteers in short-term missions in the Kentucky Baptist Convention and summarized that volunteers “experienced a positive impact on mission giving, mission knowledge, attitude toward career missionary service, and view of future short-term service.... In addition, volunteers grew spiritually and became more active Christian witnesses as a result of their partnership mission experience” (123). The results of these surveys also strongly support the effectiveness of the short-term missions.

Some people point out the negative aspects of short-term missions. Leon Christian Via is one of them:

- The trips are too short to make an impact and that they take missionaries out of their regular routine and interrupt their work
- They often attempt to go out without sufficient training; they have not had enough cross-cultural experience; they do not know the people, the culture, the language, or the context of ministry; they are thrown into difficult situations and fail; they sometimes go for the wrong

reasons/they often develop a negative attitude which destroys long-term relationships; they deplete funds that could be used for long-term ministry; they detract or draw laborers away from long-term ministry; and they are capable of developing an attitude which says, “I’ve done my part.”

- Missionaries do not have the time to prepare for all the short-termers coming overseas and therefore do not use teams effectively. (33-34)

Even though he points out many disadvantages of short-term missions, he acknowledges that with “proper training, planning, and preparation,” short-term missions can indeed be very beneficial (34).

The Effect of Short-Term Missions on Second Generation Korean Americans

Short-Term missions can influence second generation Korean Americans in three ways.

Growth of faith. As many scholars and ministers prove, short-term missions can cause a growth of faith in the participants. Participants experience the essential Christian life through short-term missions. The words of God, prayer, and ministries are the core of most short-term missions.

Participants read the Bible every day and try to live according to its words. Because they read and meditate on the Bible in the mission field, they can read the Bible more deeply than they have read it in their home. They try to apply the word in their mission life; they also pray a lot. They may face many difficulties, so they come to rely on prayer. They pray to overcome difficulties, so their prayers become very serious. God hears their prayers; they may experience God’s power. Furthermore, they not only read the Bible and pray, but they also go out to the actual field and do their ministries. They meet real people, share the gospel with them, and serve them. They learn the real Christian life through those ministries. Glandion Carney saw the change in participants of

short-term missions. He says, “The students’ lives were changed by those short weeks of reflection, prayer, and service.... The time away was brief, but the spiritual fruit is everlasting” (40). All of those experiences have great effect on the growth of individuals’ faith.

Second generation Korean Americans live comfortable lives in America. They do not know the power of a spiritual life. Seeking God in an environment full of material pleasures is hard for them. Nevertheless, if they participate in short-term missions and experience the power of God and learn the essentials of spiritual life, their faith will grow exponentially, and they can continually live active Christian lives.

Development of positive self-esteem. Second generation Korean Americans feel neglect and rejection in their home, in American society, and even in the churches. Those experiences can build low levels of self-esteem. Short-term missions can be a way to enhance their level of self-esteem.

Second generation Korean Americans need to meet God to be healed and to enhance their self-esteem. They have to realize that even though all of the people in the world neglect and reject them, God will never neglect or reject them. God is alive and loves them so much and has great plans for their lives. Being born or raised in the land of the United States is a great blessing and privilege. The field of short-term missions is very helpful for them to realize those things. As many ministers testify, they can meet the God who loves them, works through them, and stays with them always in the mission field. They can see themselves before God and find the vision God has for them. They can see many people who live under much worse situations than they have but still live thankful and happy lives. They can see many people who need their help. All of those

experiences can heal their hearts and help them enhance their self-esteem in relationship with God.

Ky Tran, a young second generation Korean American, had lived with complaints and a defiant attitude; however, after a short-term mission experience two years ago, he has radically changed. He is always active and joyful. I asked him what made him change:

I saw people who lived in much worse situation than I. I found that there is nothing to complain in my life. I also realized that I have to live a life as a mirror. I cannot shed light by myself, but I have to reflect the light of Jesus on people who do not know the light.

Even though the second generation Korean Americans experience low levels of self-esteem, their situation is not desperate. The problems and negative experiences they had can be a turning point to a new level of Christian life. If they meet God, find their value as beloved children of God, and find the meaning, purpose, and mission of their lives, they will deeply commit to Jesus and to his church.

Of course, second generation Korean Americans meet God and enhance their self-esteem in other situations; however, short-term missions let them leave their complicated lives and focus only on God. Therefore, short-term mission programs are one of the best means for helping them enhance their self-esteem before God.

Satisfaction with the church. Short-term missions help second generation Korean Americans become more deeply involved in the church and satisfied with the church. The effect is especially better on the younger generation. Short-term missions let them experience the mission of the church. They open their eyes to the world mission and find they can participate in the world mission through the local church:

The continued short-term mission is, I believe, the best way to achieve this goal. For the young adults it means actively participating in the mission of the Church, knowing that one is being sent and that one is being received; recognizing that the mission of the Church is to evangelize all peoples. (Chirino 147)

Young people can understand the mission and the importance of the local churches through short-term missions experience.

Second generation Korean Americans are hurt by the Korean immigrant church. They think the church is not interested in them but only demand their obedience. They think they are always outsiders in the church; however, short-term missions can change this atmosphere. Short-term missions demand a lot of money and support. Second generation Korean Americans cannot go on short-term missions without the help and support of the first generation; therefore, the younger generation has to ask for help. The Korean immigrant churches are always interested in world missions; it is one of the strong points of the Korean churches. If the second generation asks for help to go abroad for a mission trip, the first generation willingly helps them. The first generation will show great concern for the mission trip of the second generation and support them financially and with prayer. My church, NGEC, decided to go on short-term missions in the summer. We announced the plan and ask the first generation of KECW for help. Every Sunday, people asked me how they could support the mission trip. The NGEC became the object of concern. The members of NGEC enjoyed the love and concern of KECW as they prepared for the mission trip.

Short-term missions can help second generation Korean Americans love the church and bring the opportunity for the first generation Korean Americans to show more interest and concern for the second generation Korean Americans. Carol Bower Davis

and Thomas W. Wolf say, “[S]hort-term mission teams can transform ordinary church members into Kingdom warriors” (246).

Other expected effects. More expected effects of short-term missions on second generation Korean Americans can be found. Participants of short-term missions experience deep fellowship. They live together and work together as a team. Nobody can stand alone. Participants can find many people who love them, care for them, and serve them on the mission field. They will find they are not alone but are deeply connected with other Christians: “[T]he excitement, the stresses and strains, and the blessings and joys all require the strength and unity of the Body of Christ. The key here is to be sure that you are vitally linked with other Christians now” (Millham 21). This experience can give the participants a sense of stability because they are not alone. They have a God who loves them and people with whom they are connected. Second generation Korean Americans need a sense of stability. They experienced marginalization and alienation; they are unstable. They can find a group of people they can consider their real friends.

Second generation Korean Americans can have opportunities to recover or to reinforce relationships with their parents through short-term missions. Many second generation Korean Americans think their parents are indifferent toward them. In fact, many first generation Korean parents seldom express their concern and interest for their children; however, if their children set out on a mission, the situation changes. Their children are not going on a retreat for three or four days at a nearby retreat center. They are going on a missions trip to another country for a week, at least, and, in some cases, for months. Their parents cannot but show interest and help them prepare for the missions trip. David M. Howard encourages parents’ involvement in preparing for and during the

missions trip. He says, “Help them feel the excitement and anticipation of what it will mean to live and work in a new culture. Help them understand what a broadening and educational experience this will be” (69). Second generation Korean Americans themselves can understand their parents and love them more as they live a hard life in other countries. Short-term missions can offer good opportunities to recover the relationship between second generation Korean Americans and their parents.

Research Methods

William Wiersma and Stephen G. Jurs suggest two types of survey designs—longitudinal and cross-sectional. Longitudinal design is “the collection of data over time and at specified points in time.... [D]ata are collected at two or more points in time” (160). Longitudinal design types are trend study, cohort study, and panel study:

A trend study [original emphasis] is a longitudinal study in which a general population is studied over time. Usually, the population is sampled, and random samples are measured.

A cohort study [original emphasis] is a longitudinal study in which a specific population is studied over time.

A panel study [original emphasis] is a longitudinal study in which the same sample is measured two or more times. The sample can represent either a specific or a general population. (160-61)

A cross-sectional design is “data collection at one point in time from a sample or from more than one sample representing two or more populations” (162). Questionnaire, Web-based survey, and interview can be used as the methodology of survey research. The researcher must define the research problem, begin developing the survey design and sampling plan, and prepare for data collection when he or she conducts a survey (163). When the researcher uses a questionnaire for a survey, he or she follows the procedure of questionnaire survey. The procedure includes item construction, item format, pilot run of

the items, the cover letter, questionnaire format, follow-up procedure, and analysis (169-77). Interviewing has some advantages over the use of questionnaires:

- (1) If the interview is granted, there is no problem with nonresponse.
- (2) The interview provides opportunity for in-depth probing, and elaboration and clarification of terms, if necessary.
- (3) Completion of the survey can be standardized.
- (4) There tends to be more success with obtaining responses to open-ended items.
- (5) It is easier to avoid the omission of items.
- (6) Interviews can be used with individuals from whom data cannot otherwise be obtained. (186-87)

Nevertheless, interviews require more cost in time and effort. Interview items can be selected-response or open-ended format. They should be clearly stated in complete question form with unambiguous terms that are meaningful to the respondent (187).

Interviewers must be trained and need to have special knowledge for the survey (188).

The interview should be structured to obtain the necessary information efficiently in a friendly but businesslike atmosphere (189). Some possible sources of error in interview data are response effect of the interviewee, predispositions of the interviewee, and inconsistent or unfavorable procedures when conducting the interview (190).

Paul D. Leedy talks about descriptive survey where researchers “observe with close scrutiny the population bounded by the research parameters ... [and] make a careful record of what they observe” (141). Leedy suggests four characteristics of the descriptive survey:

- (1) The descriptive survey method deals with a situation that demands the technique of observation as the principal means of collecting the data.
- (2) The population for the study must be carefully chosen, clearly defined, and specifically delimited in order to set precise parameters for ensuring discreteness to the population.
- (3) Data in descriptive survey research are particularly susceptible to distortion through the introduction of bias into the research design.

Particular attention should be given to safeguarding the data from the influence of bias.

(4) Although the descriptive survey method relies upon observation for the acquisition of the data, those data must then be organized and presented systematically so that valid and accurate conclusions can be drawn from them. (142)

Questionnaire should use “unmistakably clear language” (142) and “be designed to fulfill a specific, research objective” (143). To fulfill the objective of the survey, the researchers must consider some important rules in constructing questionnaires. The rules are (1) being courteous, (2) simplifying, (3) thinking of the other person and putting oneself in the place of the respondent, (4) concentrating on the universal, (5) making it brief, (6) checking for consistency, (7) sending return postage, (8) offering the results of the study to respondents, and (9) thinking ahead (143-45). If the researchers are considering personal interviews, they must keep these steps for successful interview surveys:

- (1) Set up the interview well in advance.
- (2) Send the agenda of questions you will ask the interviewee.
- (3) Ask for permission to tape the conference.
- (4) Confirm the date immediately in writing.
- (5) Send a reminder together with another agenda of questions ten days before you expect to arrive.
- (6) Be prompt; follow the agenda; have a copy of your questions for your interviewee in case he or she has mislaid his or her copy.
- (7) Following the interview, submit a typescript of the interview and get either a written acknowledgement of its accuracy or a correct copy from the interviewee.
- (8) After you have incorporated the material into your research report, send that section of the report to the interviewee for final approval and written permission to use the data in your report. (149)

Organizing and keeping interview steps well is essential to operate interview survey successfully.

Summary

Second generation Korean Americans undergo many sufferings. They experience rejection from home because they do not receive enough caring. They experience marginalization from American society. Those experiences cause them to have a low level of self-esteem.

Self-esteem is the feeling of self-value. Self-esteem is essentially built up in family, especially in the relationship with parents. People build up positive self-esteem through the experiences of acceptance, caring, and affirmation from parents. As they grow up, they develop self-esteem continually in various relationships and situations, such as with peers and at work. Positive self-esteem allows people to live active lives and to take care of others as well as self; however, people could have low levels of self-esteem if they did not receive enough caring from parents and had negative experiences with other people. Second generation Korean Americans are suffering such low levels of self-esteem.

Christian faith is one of the ways to enhance self-esteem. Human beings are changeable and can disappoint each other, but God is consistent and faithful. God created human beings in his image and loves them so much. His love is unconditional. When a person finds God, he or she also finds personal value.

Christian community can help enhance self-esteem, too. Relationship with people who genuinely encourage, accept, and care can develop positive self-esteem. When a person has that kind of relationship in the church, he or she can find and affirm his or her own value.

Discovering possibilities and being used effectively in a field can also enhance self-esteem. If people learn new skills, have training to overcome difficulties, and have positive results from that learning and training, they can develop positive self-esteem.

Short-term missions foster spiritual growth, enhance self-esteem, and encourage people to love the church more. Short-term missions have many positive effects. The participants of short-term missions have grown spiritually and found the vision for their lives. Second generation Korean Americans also have been positively influenced by the experience of short-term missions. They have met God personally, found their value before God, and experienced a new Christian community. They have loved each other, served each other, helped each other, encouraged each other, and cared for each other. They also trained for the missions trip and had opportunities to work and contribute to the success of the missions trip as team members. Those experiences became significant opportunities to enhance their self-esteem and to love the church more. I cannot say that only short-term missions is the way for second generation Korean Americans to meet God, enhance self-esteem, and satisfy with the church more; however, short-term missions allow people to leave the home country, live with people who have the same purposes, work together, overcome difficulties, and experience God's love and power and so short-term missions are a very effective ministry for bringing significant changes in the participants' lives.

CHAPTER 3

METHODOLOGY

The Problem and the Purpose of the Study

The Korean immigrant churches have taken the central role in the Korean immigrants' lives. The first Korean immigrants have loved the churches and committed to the church. As a result, the Korean immigrant churches have grown from fifteen in 1968 to about two thousand in North America now (Park 27). Today, the future of the Korean immigrant church is in the hands of second generation Korean Americans. As one hundred years of Korean immigrant history has passed, the first Korean immigrants are gradually withdrawing from the main stage of the church. The time has come for the second generation Korean Americans to take their places. The first Korean immigrants expect their children also to love the church and commit to it; however, the reality is different from their expectation. Second generation Korean Americans are gradually leaving the Korean immigrant churches.

Several reasons can be given for this situation. One of the reasons is that the Korean immigrant churches failed to understand the sense of neglect and rejection second generation Korean Americans are feeling in their homes and in American society, who have failed to take care of them. Nevertheless, most of the Korean immigrant churches do not have enough energy and money to have effective young generation ministries led by well-trained second generation Korean American ministers.

One of the ways to solve the problem is to help younger generations overcome their reality with faith. Changing the reality is much harder. Second generation Korean Americans are still young and their situations are difficult, but if they find their identity

and mission as God's children who live in the United States as second generation Korean Americans, and if they consider the church not as a place to satisfy them but as a place to accomplish their mission and as a place they have to love and serve, they can overcome their reality and stay in the Korean immigrant churches. The question is how they can be changed.

I suggest short-term missions as a way to make the changes. Many scholars and ministers testify that short-term missions can make significant changes in the lives of participants. Many Korean American ministers also testify that short-term mission experiences made significant changes in the attitudes and lives of second generation Korean Americans. The purpose of the research was to examine the effects of short-term missions on second generation Korean Americans in their spiritual well-being, self-esteem, and satisfaction with the Korean immigrant church and to find the most impressive and influential factors of short-term mission that resulted in some positive changes in spiritual, personal, and church lives of participants.

Hypothesis

Short-term missions can have a positive effect on second generation Korean Americans in their spiritual well-being, the enhancement of their self-esteem, and their satisfaction with the Korean immigrant church.

Research Questions

The following research questions formed the framework of the study.

Research Question # 1

What differences in the level of spiritual well-being, self-esteem, and satisfaction with the Korean immigrant church are found between those who have never experienced

short-term missions and those who have experienced short-term missions?

1. What is the difference between males and females in the level of spiritual well-being, self-esteem, and satisfaction with the church in those three sample groups?

2. What is the difference among age groups in the level of spiritual well-being, self-esteem, and satisfaction with the church in those three sample groups?

3. What is the difference between students and other occupations in the level of spiritual well-being, self-esteem, and satisfaction with the church in those three sample groups?

Research Question # 2

What factors influence some changes in those who have participated in short-term missions?

Population and Sample

The population of the research was the second generation Korean Americans in the United States. The first generation Korean immigrants and individuals from other ethnic groups were excluded. The sample included Eighty one second generation Korean Americans from four local Korean immigrant churches in Virginia, Maryland, New Jersey, and Los Angeles. The total population for this study was Eighty one. Of these subjects, thirty three had no short-term mission experience, and forty eight had short-term mission experiences. Forty nine subjects were male and thirty two subjects were female. Their ages ranged from 13 to 52. Fifty eight of them were students and twenty three subjects had other occupations.

Methodology of the Study

The methodology included a researcher-designed questionnaire and semi-

structured interviews. The questionnaire consisted of three parts—spiritual well-being, self-esteem, and satisfaction with the church. The measurement of spiritual well-being was the Shepherd Scale, which was developed by Basset et al. It consists of two components—the belief component and the Christian walk component. Second generation Korean Americans already know a lot about the Christian faith because they have gone to church since they were very young. Because living the Christian faith is a more important matter for them than knowing the Christian faith, I used only the Christian walk component, which consists of twenty-five questions. Participants responded to all questions with “true,” “generally true,” “generally not true,” or “not true.” The authors admit possible biases and flaws; nevertheless, the scale has produced statistically significant results. Participants received a score ranging from 0-3 depending on their answer for each question, which were totaled into scores ranging from 0-75, with 75 indicating the highest possible score. Test-retest reliability was found to be $r = .82$, $p < .001$; split-half reliability was found to be $r(61) = .83$, $p < .001$ and, after it was corrected using the Spearman-Brown procedure, $r(61) = .91$, $p < .001$. Cronbach’s alpha was calculated as well, and again a significant correlation coefficient was yielded, $\alpha = .86$, $p < .001$ (Basset et al. 335).

Self-esteem was measured by the “Rosenberg Self-Esteem Scale,” which was developed by M. Rosenberg in 1965. The scale consists of ten items, each rated on a four-point scale ranging from strongly agree to strongly disagree. Participants received a score ranging from 0-3 depending on their answer for each question, and these scores were totaled for a final score ranging from 0-30, with 30 indicating the highest possible

score. A test-retest reliability of 0.85 has been reported for this measure (Adkins 17).

Satisfaction with the church was measured by researcher-developed questionnaires. Seven questions about overall satisfaction with the church, satisfaction of spiritual needs, and the importance of the church in participants' lives are asked.

The questionnaires were sent to four local Korean immigrant churches in Virginia, Maryland, New Jersey, and Los Angeles. I chose one church from one place. I asked the pastors of the churches to survey their 1.5 and second Korean American congregation and return questionnaires to me, and ninety three returned. Of these ninety three questionnaires, twelve did not answer about the number of short-term mission experience, so I excluded them and used other eighty one questionnaires. I also interviewed twenty one individuals who participated in short-term missions in 2006.

Data Collection

I selected four local Korean immigrant churches from Los Angeles, New Jersey, Maryland, and Virginia. The criteria for selecting the churches were twofold. First, they had to have current short-term mission projects. Second, the short-term mission projects had to be for second generation Korean Americans. The first Korean immigrants could participate in the short-term mission trips, but the mission trips had to be prepared and accomplished by second generation Korean Americans. I met facilitators of short-term mission trips of the selected churches and asked them to distribute questionnaires to second generation Korean Americans, collect the questionnaires, and return them to me.

Variables

The research was quantitative, using a quasi-experimental method. The independent variable of the study was short-term mission trips. The dependent variables

are spiritual well-being, self-esteem, and satisfaction with the church. Other intervening variables that may have affected the outcome of the study were taken into consideration. They were gender, age, and occupation.

Data Analysis

The research used “inferential statistics” (Wiersma and Jurs 372). The data from the sample interferes with the population who are second generation Korean Americans who have participated in short-term missions. The hypothesis was tested. Data from questionnaires was tabulated, analyzed, and interpreted, and data from interviews was summarized by common themes.

CHAPTER 4

FINDINGS

Short-term mission experiences meant a lot to the participants. Short-term missions includes leaving comfort zones and experiencing new life for certain amounts of time. This new experience could be difficult and creating discomfort, stress and fear, but it also could be a changing moment spiritually, personally, and socially. The purpose of this research was to examine the effect of short-term mission experiences on the second generation Korean Americans in spiritual well-being, self-esteem, and satisfaction with the church.

Two research questions guided this study. The first research question was, “What differences in the level of spiritual well-being, self-esteem, and satisfaction with the Korean immigrant church are found between those who have never experienced short-term missions and those who have experienced short-term missions?” The second research question was, “What factors influence some changes in those who have participated in short-term missions?”

Questionnaire Survey Findings

The questionnaire survey reported several findings. The research questions addressed by the questionnaire were the following:

What differences in the level of spiritual well-being, self-esteem, and satisfaction with the Korean immigrant church are found between those who have never experienced short-term missions and those who have experienced short-term missions?

1. What is the difference between males and females in the level of spiritual well-being, self-esteem, and satisfaction with the church in those two sample groups?

2. What is the difference among age groups in the level of spiritual well-being, self-esteem, and satisfaction with the church in those two sample groups?

3. What is the difference between students and other occupations in the level of spiritual well-being, self-esteem, and satisfaction with the church in those two sample groups?

Profile of Subjects

The questionnaires were sent to pastors of four local Korean immigrant churches. I asked them to survey their second generation Korean Americans and return the questionnaires. Ninety three questionnaires were returned. Twelve individuals did not answer the question about how many times they have experienced short-term missions, so I did not use the results of their questionnaires. The total population for this study was eighty-one. Of these subjects, thirty-three had no short-term mission experience, and forty-eight had short-term mission experiences. Forty-nine subjects were male and thirty-three were female. Their ages ranged from 13 to 52. I divided the range of ages into four age groups: Age Group 1 (19 and under), Age Group 2 (20-24), Age Group 3 (25-29), and Age Group 4 (30 and over). Age Group 1 had thirty seven, Age Group 2 had nine, Age Group 3 had seventeen, and Age Group 4 had eighteen. Fifty-eight of them were students and twenty-three had other occupations.

Short-Term Missions and Spiritual Well-Being

The result of the questionnaire demonstrates the relationship between the experience of short-term missions and spiritual well-being. In general, subjects who have experienced short-term missions reported higher scores in spiritual well-being than those who have never experienced short-term missions by 2.23 (see Figure 4.1, Table 4.1).



Figure 4.1. Comparison of spiritual well-being between no mission experience and mission experience.

Table 4.1. Mean Score of Spiritual Well-Being

	No mission experience	Have mission experience
Mean	47.21	49.44
N	33	48

In general, females reported higher scores in spiritual well-being than males. Female subjects who have experienced short-term missions reported higher scores in spiritual well-being than subjects who have never experienced short-term missions by 0.83. Male subjects who have experienced short-term missions reported higher score in spiritual well-being than subjects who have never experienced short-term missions by 2.43 (see Figure 4.2, Table 4.2).

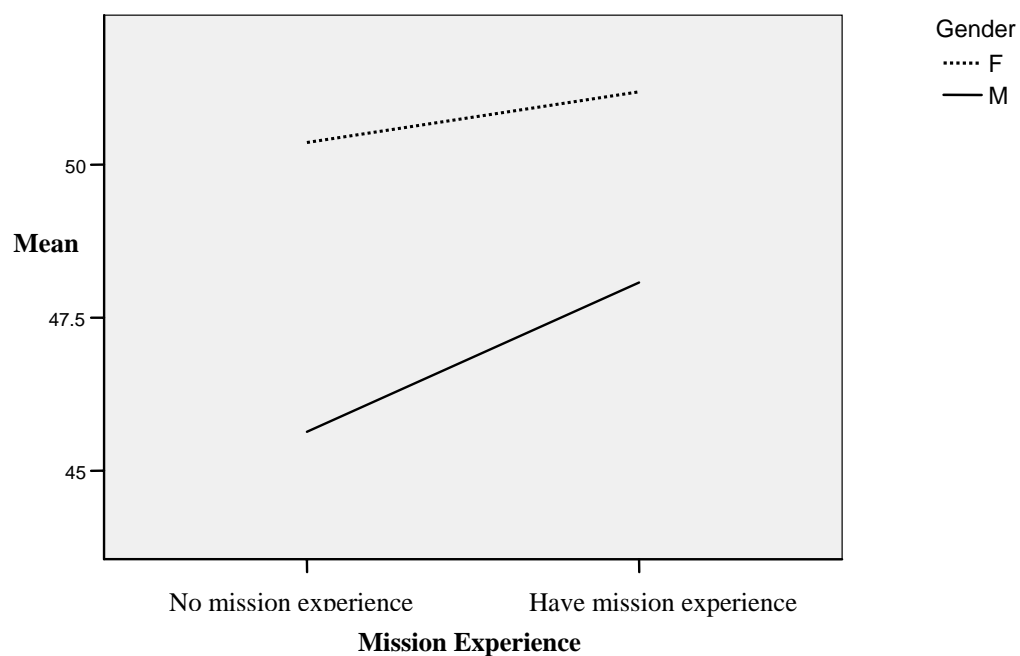


Figure 4.2. Comparison of spiritual well-being between no mission experience and mission experience: grouped by gender.

Table 4.2. Mean Score of Spiritual Well-Being: Grouped by Gender

		No mission experience	Have mission experience
Male	Mean	46.64	48.07
	N	22	27
Female	Mean	50.36	51.19
	N	11	21

Age group 1 subjects who have experienced short-term missions reported higher score in spiritual well-being than subjects who have never experienced short-term missions by 5.6 in age group 1. Little difference is reported in age group 2. Subjects who have experienced short-term missions reported lower score in spiritual well-being than subjects who have never experienced short-term missions by – 2.07 in age group 3. Little difference is reported in age group 4 (see Figure 4.3, Table 4.3).

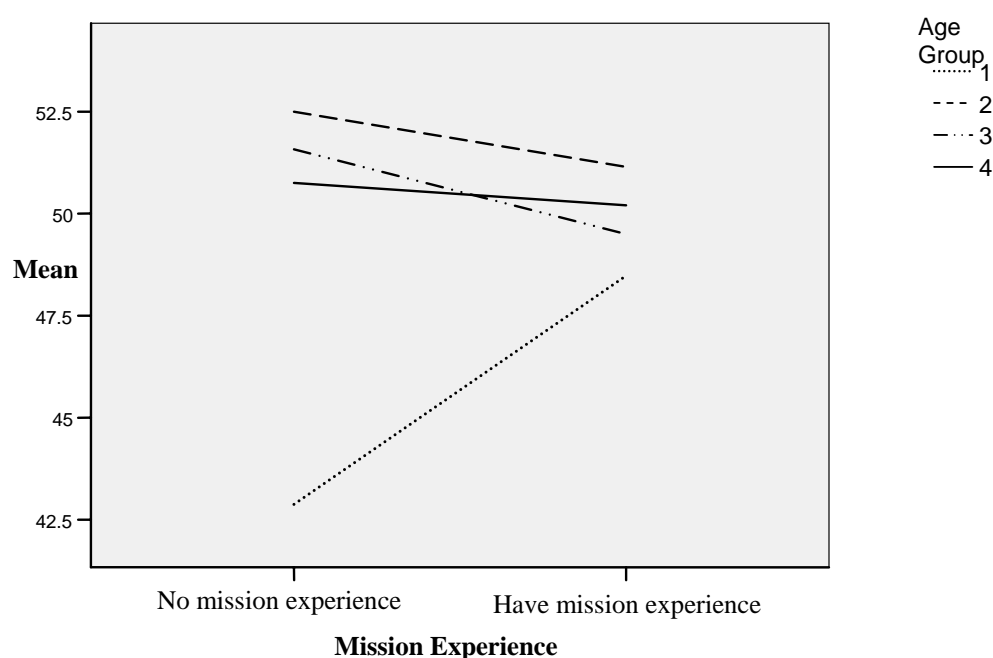


Figure 4.3. Comparison of spiritual well-being between no mission experience and mission experience: Grouped by Age.

Table 4.3. Mean Score of Spiritual Well-Being: grouped by age

		No mission experience	Have mission experience
Age group 1	Mean	42.88	48.48
	N	16	21
Age group 2	Mean	52.50	51.14
	N	2	7
Age group 3	Mean	51.57	49.50
	N	7	10
Age group 4	Mean	50.75	50.20
	N	8	10

Subjects who are students and who have experienced short-term missions reported higher score in spiritual well-being than subjects who are students and have never experienced short-term missions by 2.78. Subjects in other occupations who have experienced short-term missions reported higher score in spiritual well-being than subjects who have never experienced short-term missions by 1.92 (see Figure 4.4, Table 4.4).

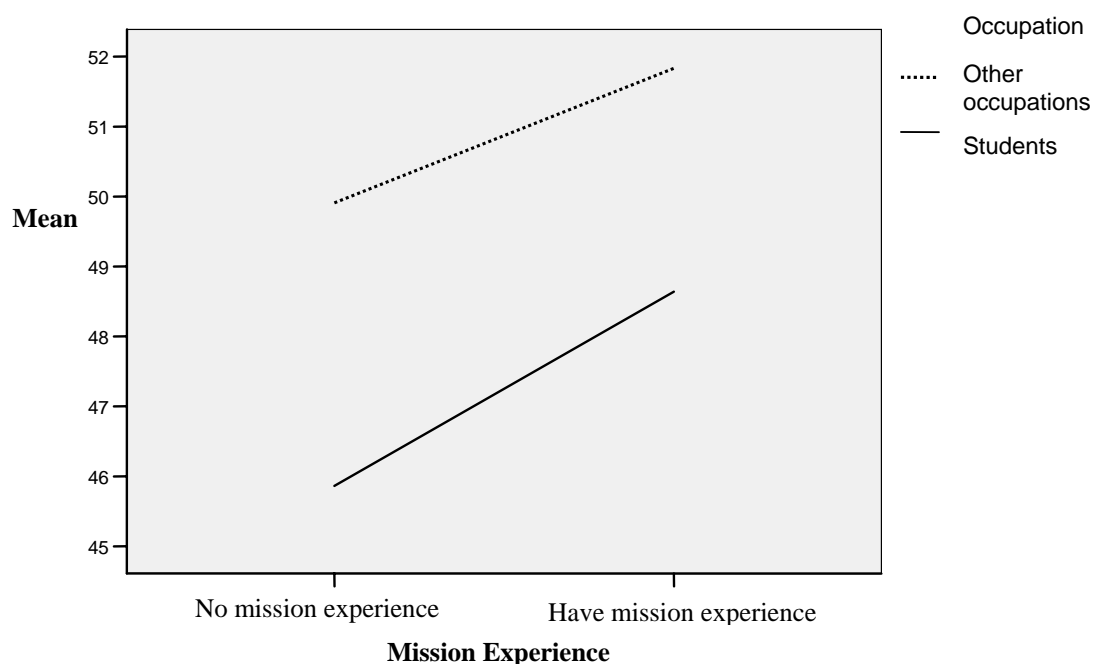


Figure 4.4. Comparison of spiritual well-being between no mission experience and mission experience: grouped by occupation.

Table 4.4. Mean Score of Spiritual Well-Being: Grouped by Occupation

		No mission experience	Have mission experience
Student	Mean	45.86	48.64
	N	22	36
Other Occupation	Mean	49.91	51.83
	N	11	12

Short-Term Missions and Self-Esteem

The result of the questionnaire demonstrates the relationship between the experience of short-term missions and self-esteem. In general, subjects who have experienced short-term missions reported higher scores in self-esteem than those who have never experienced short-term missions by 0.55 (see Figure 4.5, Table 4.5).

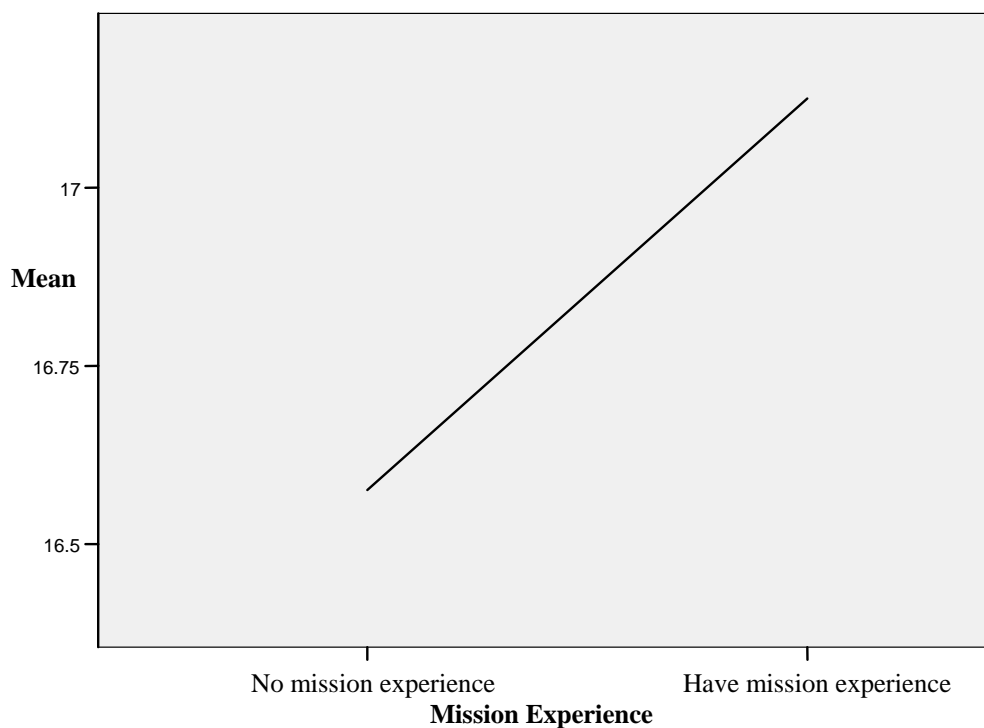


Figure 4.5. Comparison of self-esteem between no mission experience and mission experience.

Table 4.5. Mean Score of Self-Esteem

	No mission experience	Have mission experience
Mean	16.58	17.13
N	33	48

In general, males reported higher scores in self-esteem than females. Female subjects who have experienced short-term missions reported much higher scores in self-esteem than subjects who have never experienced short-term missions by 2.4. Male subjects who have experienced short-term missions reported lower scores in self-esteem than subjects who have never experienced short-term missions by -0.25 (see Figure 4.6, Table 4.6).



Figure 4.6. Comparison of self-esteem between no mission experience and mission experience: grouped by gender.

Table 4.6. Mean Score of Self-Esteem: Grouped by Gender

		No mission experience	Have mission experience
Male	Mean	17.73	17.48
	N	22	27
Female	Mean	14.27	16.67
	N	11	21

Subjects of age group 1 reported lowest self-esteem scores. Subjects who have experienced short-term missions reported higher scores in self-esteem than subjects who have never experienced short-term missions by 0.14 in age group 1. Subjects who have experienced short-term missions reported lower score in self-esteem than subjects who have never experienced short-term missions by -0.64 in age group 2. Little difference is reported in age group 3. Subjects who have experienced short-term missions reported higher score than subjects who have never experienced short-term missions by 2.27 in age group 4 (see Figure 4.7, Table 4.7).

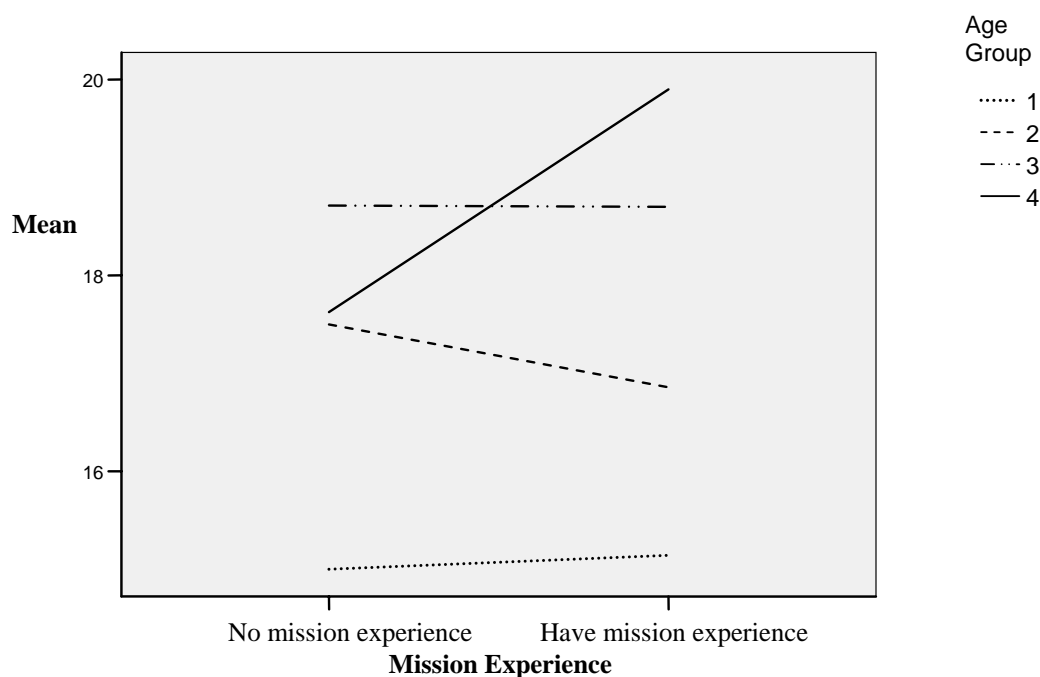


Figure 4.7. Comparison of self-esteem between no mission experience and mission experience: grouped by age.

Table 4.7. Mean Score of Self-Esteem: Grouped by Age

		No mission experience	Have mission experience
Age group 1	Mean	15.88	15.14
	N	16	21
Age group 2	Mean	17.50	16.86
	N	2	7
Age group 3	Mean	18.71	18.70
	N	7	10
Age group 4	Mean	17.63	19.90
	N	8	10

Subjects who are students and who have experienced short-term missions reported higher score in self-esteem than subjects who have never experienced short-term missions by 0.53. Subjects with other occupations who have experienced short-term missions reported higher score in self-esteem than subjects who have never experienced short-term missions by 1.26 (see Figure 4.8, Table 4.8).

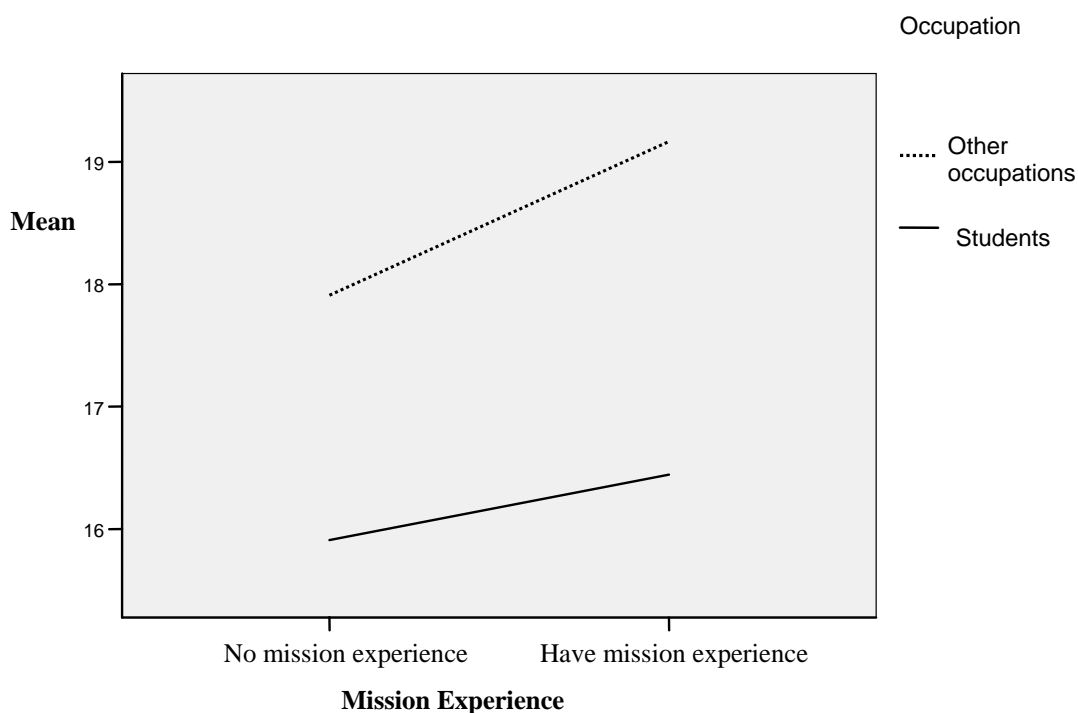


Figure 4.8. Comparison of self-esteem between no mission experience and mission experience: grouped by occupation.

Table 4.8. Mean Score of Self-Esteem: Grouped by Occupation

		No mission experience	Have mission experience
Student	Mean	15.91	16.44
	N	22	36
Other Occupation	Mean	17.91	19.17
	N	11	12

Short-Term Missions and Satisfaction with the Church

The result of the questionnaire demonstrates the relationship between the short-term missions and satisfaction with the church. Subjects who have experienced short-term missions reported higher scores in satisfaction with the church than those who have never experienced short-term missions by 0.37 (see Figure 4.9, Table 4. 9).

**Figure 4.9. Comparison of satisfaction with the church between no mission experience and mission experience.****Table 4.9. Mean Score of Satisfaction with the Church**

		No mission experience	Have mission experience
Mean	Mean	14.61	14.98
	N	33	48

Female subjects who have experienced short-term missions reported lower score in satisfaction with the church than subjects who have never experienced short-term missions by -0.44 . Male subjects who have experienced short-term missions reported higher scores in satisfaction with the church than subjects who have never experienced short-term missions by 0.94 (see Figure 4.10, Table 4.10).

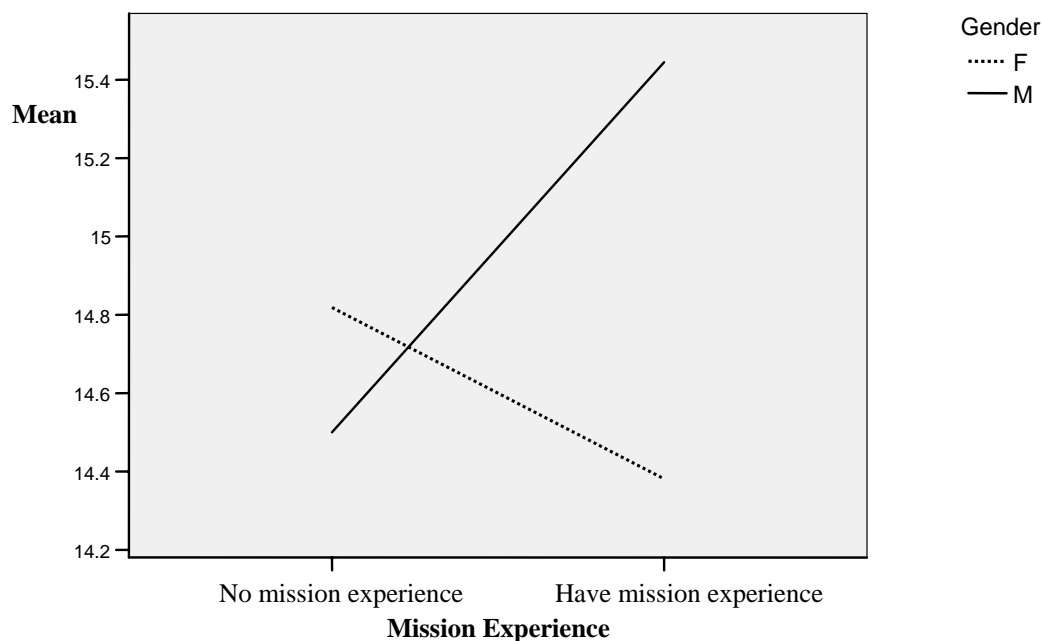


Figure 4.10. Comparison of satisfaction with the church between no mission experience and mission experience: grouped by gender.

Table 4.10. Mean Score of Satisfaction with the Church: Grouped by Gender

		No mission experience	Have mission experience
Male	Mean	14.50	15.44
	N	22	27
Female	Mean	14.82	14.38
	N	11	21

Subjects who have experienced short-term missions reported higher scores in satisfaction with the church than subjects who have never experienced short-term missions by 0.58 in age group 1. Subjects who have experienced short-term missions reported lower scores in satisfaction with the church than subjects who have never experienced short-term missions by – 1.5 in age group 2. Poor difference is reported in age group 3 and 4 (see Figure 4.11, Table 4.11).

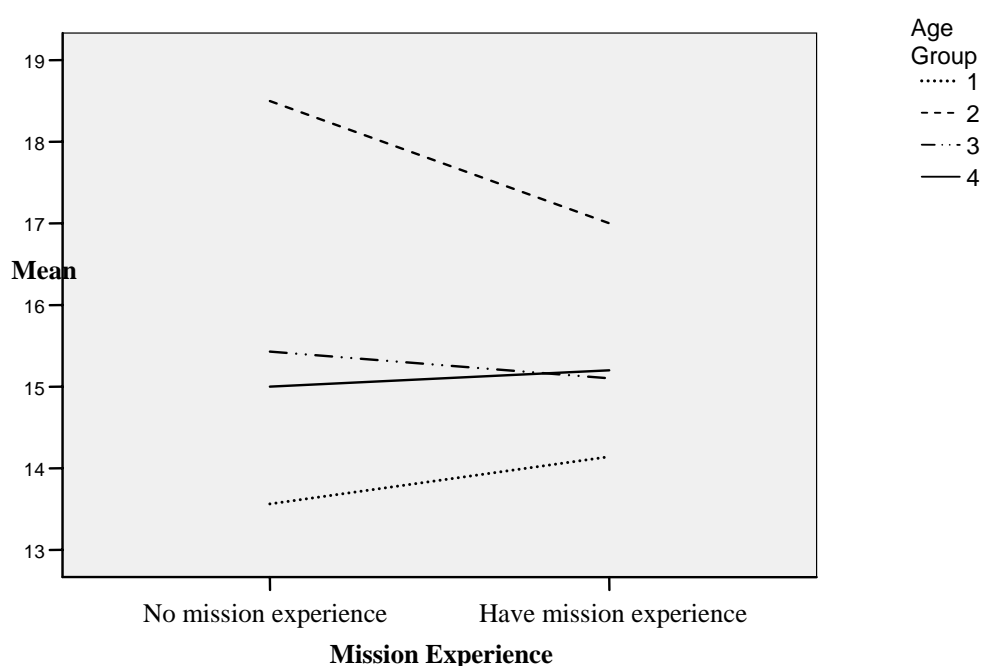


Figure 4.11. Comparison of satisfaction with the church between no mission experience and mission experience: grouped by age.

Table 4.11. Mean Score of Satisfaction with the Church: Grouped by Age

		No mission experience	Have mission experience
Age group 1	Mean	13.56	14.14
	N	16	21
Age group 2	Mean	18.50	17.00
	N	2	7
Age group 3	Mean	15.43	15.10
	N	7	10
Age group 4	Mean	15.00	15.20
	N	8	10

Subjects who are students and who have experienced short-term missions reported higher scores in satisfaction with the church than subjects who have never experienced short-term missions by 0.24. Subjects with other occupations who have experienced short-term missions reported higher score than subjects who have never experienced short-term missions by 0.78 (see Figure 4.12, Table 4.12).

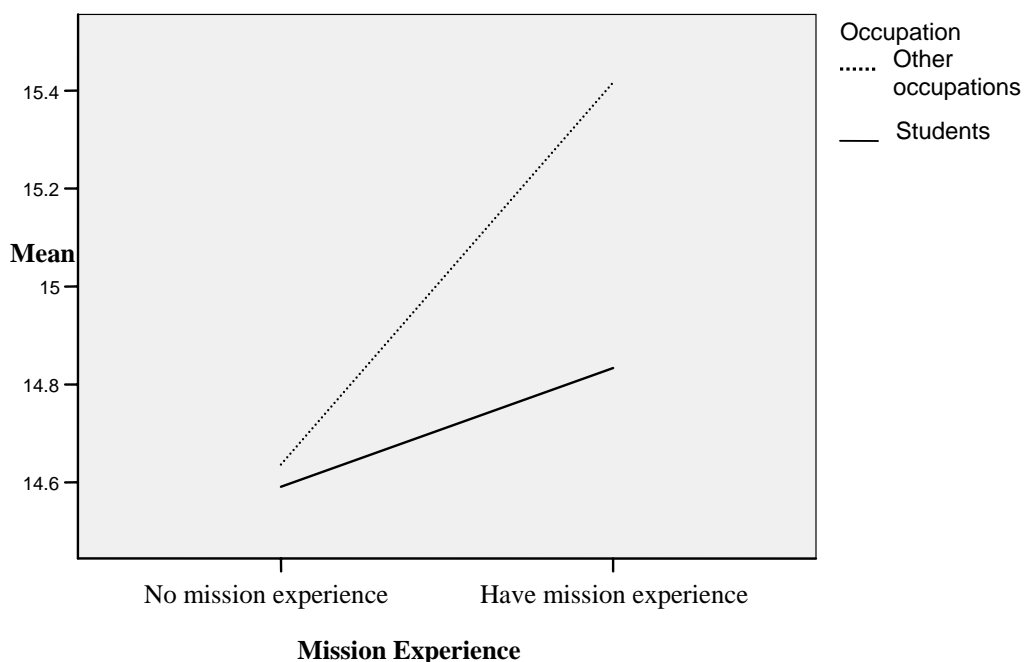


Figure 4.12. Comparison of satisfaction with the church between no mission experience and mission experience: grouped by occupation.

Table 4.12. Mean Score of Satisfaction with the Church: Grouped by Occupation

		No mission experience	Have mission experience
Student	Mean	14.59	14.83
	N	22	36
Other Occupation	Mean	14.64	15.42
	N	11	12

Interview Survey Findings

The interview survey reported several findings. The research question that formed the interview was the following:

What factors influence some changes in those who have participated in short-term missions?

Profile of the Subjects

I interviewed twenty one individuals among the sample. All of them were on short-term mission trips in the summer of 2006. Eleven were male and ten were female. Their ages ranged from 16 to 48. Sixteen were students and five had other occupations.

Interview Survey Findings

I asked five questions. Subjects were not forced to answer all the questions or to say just one answer for each question. They answered what they thought and felt as much as they wanted. The number in parentheses represents the number of persons with similar responses.

Q. 1. What experiences of your past or memories came to mind as you reflect on the mission trip?

Most subjects did not answer this question. They did not remember anything on the mission trip. One subject answered that she had experienced a broken family when she was young and the painful memory came to mind when she saw many broken families on the mission field. She said she felt so sorry for the children who lost family love and care.

Q. 2. What was the most impressive experience on the mission trip?

- The attitude of local people (9). The passion, love, thankfulness, and happiness of the local people. The reason was that the local people showed them love and happiness and served the mission teams with their best, even though their life situation was very miserable. Becky told her impression of the local people:

They were happy even though they had nothing. They were happiest people. I am in better life situation. I thought if people there were happy in those situation, why not me? That was the most impressive thing when I went the first short-mission trip.

- To meet new people and build new relationships (3).
- Spiritual experience (3). To experience that God answered their prayers and to see people converted to Christianity. Kelly told me in the interview about her spiritual experience:

I realize that I could experience such spiritual life. I was up high spiritually. I realized “Oh. It is possible to me. I thought I wasn’t able to experience God,” but after the mission trip, I really realized that it is possible to me.

- To contribute to the team (2). To experience that they could do something important in their ministry and help others.
- Fellowship with team members (2). To experience a deep fellowship they had never experienced before.
- New culture (2). To experience a new local culture and living environment.
- The passion of missionaries (1). To see how passionate and sacrificial the missionaries were for the local people and mission.

Q. 3. Why is that the most impressive experience?

- Because I could see the purity and thankfulness local people were in those inferior life situations (8). Natley shared her experience:

It was how they were thankful in that life situation. They gave us their best service. How they were happy all the time. I was happy to be there, but they were really happy to see us no matter what.

- Because I could newly experience God (4).
- Because I could experience the power and importance of community (3).
- Because I could have new information (2).
- Because I could find that I could do something important (2).
- Because I could see the missionaries had different purposes and passions of the lives (1).

Q. 4. How are you different after taking this mission trip?

- Spiritual Growth (9). They became more spiritually mature after the short-term mission experience. Dong il Kim told me about his change after the short-term mission experience in the interview:

Before the short-term missions, many people around me encouraged and forced me to participate in discipleship program, but I didn't want to do so. I always sneaked away. But after the short-term mission, I realized that I need training. So I willingly participated in discipleship program and am now taking the training program.

- To be more thankful (8). They became more thankful for what they had. John told about his change after the short-term missions, saying, "They don't have as much as we have. After the mission trip I can be thankful so much for what I have". Sonia also said, "Before mission, I complaint a lot, but after the missions, I can't complain as much as I did before the missions".

- To find a new vision (3). They discovered God's purpose for their lives and found what they have to do next for God's kingdom.
- To love the church more (1).

- To love family members more (1).
- To have a new worldview (1).

Q. 5. What do you think made the change?

- Meeting with local people (10). Jill talked about the influence of local people

on her change of attitude in her life:

I saw people were so happy in spite of their poor living condition.
Compared to them, I am in very good life, but still not happy all the time.
I become thankful for what I have.

- Experience of God (4)
- Experience of mission itself (3)
- Experience of community (3)
- Life of missionaries (2)

Summary

Individuals who have experienced short-term missions reported higher scores in spiritual well-being than those who have never experienced short-term missions. Male students who were 19 and under specifically reported bigger differences in spiritual well-being between those who have experienced short-term missions and those who have not experienced short-term missions.

Individuals who have experienced short-term missions reported higher scores in self-esteem than those who have never experienced short-term missions. Female who were 30 and over reported bigger differences in self-esteem between those who have experienced short-term missions and those who have not experienced them.

Individuals who have experienced short-term missions reported higher scores in satisfaction with the church than those who have never experienced short-term missions.

Males who were 19 and under and 30 and over reported bigger differences in satisfaction with the church between those who have experienced short-term missions and those who have not experienced them.

Personal interviews presented the most impressive and influential experiences of short-term missions. Meeting with local people was the most impressive and influential experience of the short-term missions. Participants reported they could learn a lot and change their attitudes toward their lives through meeting with local people. Experiencing God and team life were also impressive and influential experiences to participants.

CHAPTER 5

DISCUSSION

Questionnaire

The result of the questionnaire demonstrates that those who have experienced short-term missions generally report higher scores than those who have not experienced short-term missions in spiritual well-being, self-esteem, and satisfaction with the church in general. This result supports the hypothesis that short-term missions can have positive effects on second generation Korean Americans in their spiritual well-being, enhancement of self-esteem, and satisfaction with the Korean immigrant church.

Spiritual Well-Being

The result of questionnaires demonstrate that those who have experienced short-term missions are more active in living with the Christian faith and have more confidence in their Christian faith. I could not conclude that short-term mission experience caused the growth of spiritual well-being, but the result demonstrates the positive relationship between spiritual well-being and short-term mission experience.

Gender. Comparing male with female, females reported higher scores in spiritual well-being than males in general. Actually, more women are attending the Korean immigrant church than men, and women are more active in the church.

Nevertheless, the male group showed a greater difference between those who have never experienced short-term missions and those who have experienced them. The result demonstrates that the short-term mission can affect males in their spiritual well-being. Short-term missions can be opportunities for the participants to be challenged and revived. Some of them reflected on their lives and tried to live new lives, and some

people changed the ultimate purpose of their lives. Short-term missions can provide opportunities to grow spiritually for females and males, especially for the males who are comparatively less active and passionate than females in living with the Christian faith. Interviews with male participants supported the result. Il Hong told about the change of his Christian life after the short-term missions. He could experience God and realize that God used him and decided to be a full time missionary. Jung, a male participant, said, “I guess to go to mission trip is really changeling spiritually. I changed, but I cannot say exactly how. But the view point to see people is changed.” Those stories and data of questionnaires show that the short-term missions had spiritual effect on the participants, especially male who were relatively inactive in Christian life.

Age. The result demonstrates that short-term mission experience can affect the spiritual well-being of younger people under 20. Young people are building their Christian faith and they are sensitive to new experiences. If they have experienced God and some spiritual moment through a new life of short-term missions, they can grow a lot spiritually. Short-term missions is “eye-opening, heartbreaking, and mind-boggling. God takes us on a journey and then calls us to respond to Him” (Eaton and Hurst 28). Levi, a young male participant, told me about his spiritual change after a short-term mission experience:

I actually never wanted to go to mission trip. After the experience of the love from others, helping them, I get influenced to do it again every year, every time you get opportunity to be mature and helping others, and that gave me other view point of going to mission trips. It is not just seeing people. It is experiencing Holy Spirit. The change after the mission trip is that my church is getting closer to me.

Short-term missions can be a spiritual awakening moment for young people.

Occupation. The comparison by occupation also demonstrates the same results.

Subjects who have experienced short-term missions showed higher scores in spiritual well-being than those who have not experienced short-term missions. The difference was greater in the case of students. The result demonstrates that short-term missions can affect students in their spiritual well-being.

In conclusion, short-term missions and spiritual well-being have positive relationship. Short-term mission experience can make an opportunity for the participants to grow spiritually. Especially young male people under 20 can be affected most by the short-term missions. As Carney said “the time away was brief, but the spiritual fruit is everlasting” (40).

Self-Esteem

The result of the questionnaire demonstrates that those who have experienced short-term missions have more positive self-esteem. I could not conclude that short-term mission experience definitely caused positive self-esteem, but the result demonstrates the positive relationship between self-esteem and short-term mission experience.

Gender. Males reported higher scores in self-esteem than female in general. No large difference in self-esteem was observed between subjects who have experienced short-term missions and who have not experienced missions trips in the male group. Short-term missions do not seem to have much influence on self-esteem for males. However, females who have experienced short-term missions showed higher scores in self-esteem than those who have never experienced short-term missions.

Korean society and churches are still male centered and under the influence of Confucianism. Males take the main roles and females are usually expected to support males. “Korean-Americans are still powerfully influenced by Confucian gender

ideologies and norms. Their identification with such restrictive role behaviors is often understood as being as authentic expression of 'Korean' women in this foreign land" (J. Kim 11). The man-centered culture and environment can create lower self-esteem in women:

The Confucian male-centered and patriarchal family contributed to the socialization of women as dependent on father before marriage, on husband after marriage, and on son after husband's death. Her incompetencies were further nurtured through such life experiences and led to the loss of her own rights for decision-making, or practice of her own freedom and independent judgment without permission from male authority. (E. Kim 27)

The influence of Confucianism affects the second generation Korean Americans, too.

Suzi Lee, a 1.5 generation Korean-American woman who is an ordained minister in the Presbyterian Church in the United States, asserts the difficult situation of Korean-American women:

This [Confucian] ideology had a tremendous impact in Korea. Korean women have been really oppressed by this and have internalized it to a great extent.... And so many of us who are here in [the U.S.], even though we are not afflicted by the laws of Korea, still have much of the law written in our hearts and it impacts our lives. (qtd. in J. Kim 11)

The Korean culture in society and church create and perpetuates lower self-esteem in the first and second generation Korean American women.

Nevertheless, the situation can be changed in the field of short-term missions.

Oneness of team members is usually emphasized in the short-term mission training and in the actual field. Everyone should work, serve, respect one another, and help each other to fulfill the mission successfully. Sunny shared her experience in the interview:

The short-term mission to Hopi Indian was a good chance for me to think of myself.... Whenever I did worship dance with others, I felt so good. I thought, "I can do something important." Many people were moved by the worship dance. My heart was full and so good.

Short-term mission experience can be an opportunity to realize self-worth. Therefore, females who have experienced short-term missions can have more positive self-esteem than those who have never experienced them.

Age. Age Group 1 reported the lowest scores in self-esteem. Age Group 1 is the youth. They are in the stage of developing themselves. “This period is often marked by a feeling of loss of self and an epic struggle to re-invent or re-discover the ‘real’ self” (Plummer 16). Therefore, they can report low self-esteem scores. Even short-term mission experience did not greatly affect the enhancement of self-esteem for the young people.

Difference in self-esteem between subjects who have experienced short-term missions and those who have not was observed in Age Group 4 who were 30 and over. This result mostly seemed to be influenced by women. It means short-term mission can influence on enhancement of self-esteem of women who are 30 and over.

Occupation. The other occupation group reported greater differences between subjects who have experienced short-term missions and those who have not than in the student group. Most of the other occupation group belonged to Age Group 4, so the same explanation with age comparison can be applied to this result.

In conclusion, short-term missions and self-esteem have a positive relationship. Short-term mission experiences can provide an opportunity for the participants to enhance positive self-esteem. Females who are 30 and older can be especially affected more in developing positive self-esteem by short-term missions. They are the people who are suffering because of male centered culture and structure in the family and the church. They could not show their abilities and always demand to take the role of supporter of

men. Nevertheless, they could find their gifts and abilities on the short-term mission fields. They could find themselves useful in the kingdom of God and his ministries. That experience can affect their self-esteem. Peterson, Aeschilman, and Sneed point out four effects of short-term missions. One of them is “Deeper Insight of Self (from God’s Perspective).” Participants can find their gifts and abilities they did not know previously. They can find their new value from God’s kingdom perspective (171-74). Korean females could experience that kind of deeper insight through short-term missions.

Satisfaction with the Church

Subjects who have experienced short-missions reported higher scores than those who have never experienced short-missions in satisfaction with the church. The result demonstrates that those who have experienced short-term missions are more satisfied with their local churches. The result demonstrates the positive relationship between satisfaction with the church and short-term mission experiences.

Gender. Males who experienced short-term missions reported higher scores in satisfaction with the church than those who have not experienced short-term missions. Males can be positively affected in spiritual well-being by short-term missions, participate more actively in the church ministry, and eventually come to love the church more than before. Males also can find a new mission or purpose in their lives, and the new spiritual challenge can result in interest and passion for their local church.

On the contrary, in the case of the female group, those who have experienced short-term missions reported lower scores than those who have not experienced short-term missions in satisfaction with the local churches. This aspect can be explained through the understanding of the situation of the local Korean immigrant church. The

environments of the mission field and local church are very different. Females who had experienced short-term missions may want the local church to give them more roles in ministries and to have more passions for the mission, but the local church cannot meet all of their wants. The Korean immigrant church has a male-centered culture and many churches do not admit women leadership. They still ask women to follow men's leadership and only to stay as supporters. Ai Ra Kim points out the male centered structure and difficulties of women leadership in the Korean immigrant church:

[T]he Korean church does not yet acknowledge or admit women's leadership, even though the United Methodist Church officially sanctions and supports clergywomen....[t]heir leadership role in the church is not only very minimal and limited but also often ignored. The traditional Confucian notion of women as properties of and assistants to men, based on gender hierarchy, rules in immigrant Korean churches today. (72)

Women can meet limitations and obstacles in working with their passion and devotion in the local churches. This situation can make those females who have been on short-term missions dissatisfied with the church more than before. The church may need special concern, care, and continual programs for those females who have experienced short-term mission.

Age. A difference is observed in the age group of the 20s compared to the others. Those who have experienced short-term missions reported lower scores than those who have not experienced short-term missions in satisfaction with the church. They are mostly college students and are the most passionate group in the church. They work in many ministries in the church. They devote their time, energy, and money to the church. They would expect the same passion and mission in the church as they have experienced on the mission field. If the church could not meet their expectations, they might be dissatisfied with the church more than before. I remember what one of the short-term mission team

members of my church—he was 24 years old—once told me. He had expected the short-term mission team would continually meet after the short-term mission for training and fellowship, but the church did not have meetings after the mission trip. He said to me, “I am very dissatisfied with it.” This age group also needs special care and concern as well as the female group after the short-term mission experience.

Occupation. Subjects who have experienced short-term missions, both of students and the other occupation group, reported higher scores of satisfaction with the church than those who have not experienced short-term missions. The group of other occupations reported especially greater differences than the student group. The group of other occupations includes mostly people 30 and older and they experienced a new challenge and change through the short-term missions and came to love the local church more. Samuel, a realtor, told me that he was very surprised to see the life of missionary and could change his world view through the short-term missions. He quit his career after the short-term missions and dedicated his life as a full-time minister in his local church.

In conclusion, short-term missions and satisfaction with the church have a positive relationship. Short-term mission experience can provide an opportunity for the participants to love the local church more. However, females and the 20s age group need special care after the short-term missions because they can be dissatisfied with the local church following the experience unless they can meet their passion and spiritual need.

Interview

According to the result of interview, the most impressive and influential experience was to meet the local people. The poor lives of local people itself impact a lot on participants, and participants were challenged a lot by the positive attitude of the local

people regardless of their miserable life situation. Many of participants answered that they became to be more positive and thankful for their lives after the experience of local people.

The second impressive and influential experience of the short-term mission was to experience God. They answered they could have some spiritual experience by receiving what they prayed for, seeing people convert, and feeling the love of God. Those spiritual experiences were opportunities for them to grow spiritually.

The third impressive and influential experience was team life experience. The participants worked and lived together in preparation term and mission term. They experienced love, friendship and community. They came to love each other more, and those experiences affected positively on their attitude to the church and church members.

Conclusion

Through the results of this study, I concluded and suggested the following:

1. Short-term missions and spiritual well-being, self-esteem, and satisfaction with the church have positive relationships. If the second generation Korean Americans participate in short-term missions, they can grow spiritually, be helped in enhancing positive self-esteem, and love their local Korean immigrant church more.

2. Short-term missions especially affect young people who are under 20 years old. They can grow spiritually and love the church more than any other groups. The local Korean immigrant churches need to develop more short-term mission programs and encourage their young people to participate in the programs.

3. Short-term missions also affect people who are older than 30 years old. They can have positive self-esteem in the case of females and love the church more in the case

of males through the short-term mission experience.

4. Continuous programs after the short-term missions are needed. Females and the 20s age group can be dissatisfied with the church after the short-term mission experiences. They need continual programs to keep and develop their passion and devotion. The local church needs to develop those fields.

5. The most effective factors in short-term mission are meeting with local people, experiencing God, and fellowship within team members. Participants can have new positive attitude toward their own lives through meeting with local people, grow spiritually through new spiritual experiences, and have positive attitude toward the church and her members through the fellowship within team members.

Contribution to Ministry

I found through this study that short-term missions was one of the effective and influential methods God and Jesus have used to train His people and disciples and build the kingdom of God over the world. Apostle Paul was actually short-term missionary, so he fulfilled his mission through short-term mission trips. Those findings gave me a new insight of the short-term missions. Short-term missions was a biblical strategy and very effective methods in growing people and the church.

Short-term missions are especially good opportunities for younger people under 20 to grow spiritually and learn the love of the church. I have experienced the difficulties of growing young people spiritually in my ministry. They have many interests other than the church. The first generation Korean Americans want to fill their social and spiritual needs through the church because they seldom had any other places to fill their social and spiritual needs due to their language and cultural barriers. The church is one of the core

interests in their lives. However, the situation is different in second generation Korean Americans. They have other places to fill their social and spiritual needs besides the church. They can speak English very well and know how to enjoy American culture. Many of them just come to the church because of their parents' demand, so they are not interested in or satisfied with the church. However, short-term missions can be a good opportunity to help them grow spiritually and help them love and be interested in the church more. I will develop more short-term mission programs and try my best to encourage second generation Korean Americans to join the programs.

I also found that the short-term mission experience can be a good influence on people who are 30 and older. Males can grow spiritually and love the church more, and females can enhance their self-esteem. Therefore, I will also develop short-term mission training and ministry programs for adult groups and encourage them to participate in the programs.

Lastly, I found the importance of continual programs after the short-term missions. Young people in their 20s and females who have experienced short-term missions can be more dissatisfied with the church after the short-term mission experience unless the church supports them to keep their transformation and passion. I did not have any continual program in place after the short-term missions. Instead, I designated six persons who experienced short-term missions as the leaders of the church. I thought that was enough for the mission participants to keep their passion and change; however, I found I need more care and programs for them. I will focus more on them and help them keep growing spiritually, loving the church, and eventually committing to the kingdom of God.

Further Studies

Short-term missions have many aspects to affect participants to grow and change in their lives; Nevertheless, continual follow-up programs are necessary for better effect of short-term missions. A follow up study to this research would what kind of training or follow-up programs should be followed the short-term missions for second generation Korean Americans to minister effectively in the local Korean immigrant churches.

APPENDIX A

Questionnaire

** **Instruction:** Please read all questions and check the appropriate answer. Feel free to check more than one response when there is more than one appropriate answer. All responses will be kept anonymous.*

1. I am : Male _____ Female _____
2. Year of Birth: _____
3. My occupation is _____ .
4. How many times have you been on other short-term missions trips?

Below is a list of statements dealing with your general feeling about your Christian walk. If the statement is true, circle **T**. If the statement is generally true, circle **GT**. If the statement is generally not true, circle **GN**. If the statement is not true, circle **N**.

1. I am concerned that my behavior and speech reflect the teachings of Christ.	T	GT	GN	N
2. I respond positively (with patience, kindness, self-control) to those people who hold negative feelings toward me.	T	GT	GN	N
3. I do kind things regardless of who's watching me.	T	GT	GN	N
4. Status and material possessions are not of primary importance to me.	T	GT	GN	N
5. I do not accept what I hear in regard to religious beliefs without first questioning the validity of it.	T	GT	GN	N
6. I strive to have good relationships with people even though their beliefs and values may be different than me.	T	GT	GN	N
7. It is important to me to conform to Christian standards of behavior.	T	GT	GN	N
8. I am most influenced by people whose beliefs and values are consistent with the teachings of Christ.	T	GT	GN	N
9. I respect and obey the rules and regulations of the civil authorities which govern me.	T	GT	GN	N
10. I show respect towards Christians.	T	GT	GN	N
11. I share things that I own with Christians.	T	GT	GN	N
12. I share the same feelings Christians do whether it be happiness or sorrow.	T	GT	GN	N
13. I'm concerned about how my behavior affects Christians.	T	GT	GN	N
14. I speak the truth with love to Christians.	T	GT	GN	N

15. I work for Christians without expecting recognition or acknowledgements.	T	GT	GN	N
16. I am concerned about unity among Christians.	T	GT	GN	N
17. I enjoy spending time with Christians.	T	GT	GN	N
18. My belief, trust, and loyalty to God can be seen by other people through my actions and behavior.	T	GT	GN	N
19. I can see daily growth in the areas of knowledge of Jesus Christ, self-control, patience, and virtue.	T	GT	GN	N
20. Because of my love for God, I obey his commandments.	T	GT	GN	N
21. I attribute my accomplishments to God's presence in my life.	T	GT	GN	N
22. I realize a need to admit my wrongs to God.	T	GT	GN	N
23. I have told others that I serve Jesus Christ.	T	GT	GN	N
24. I have turned from my sin and believed in Jesus Christ.	T	GT	GN	N
25. I daily use and apply what I have learned by following Jesus Christ.	T	GT	GN	N

Below is a list of statements dealing with your general feeling about yourself. If you strongly agree, circle **SA**. If you agree with the statement, circle **A**. If you disagree, circle **D**. If you strongly disagree, circle **SD**.

1. On the whole, I am satisfied with myself.	SA	A	D	SD
2. At times, I think I am no good at all.	SA	A	D	SD
3. I feel that I have a number of good qualities.	SA	A	D	SD
4. I am able to do things as well as most other people.	SA	A	D	SD
5. I feel I do not have much to be proud of.	SA	A	D	SD
6. I certainly feel useless at times.	SA	A	D	SD
7. I feel that I'm a person of worth, at least on an equal plane with others.	SA	A	D	SD
8. I wish I could have more respect for myself.	SA	A	D	SD
9. All in all, I am inclined to feel that I am a failure.	SA	A	D	SD
10. I take a positive attitude toward myself.	SA	A	D	SD

Below is a list of statements dealing with your general feeling about your church. If you strongly agree, circle **SA**. If you agree with the statement, circle **A**. If you disagree, circle **D**. If you strongly disagree, circle **SD**.

1. I am satisfied with my church.	SA	A	D	SD
2. The church is a place that helps me fulfill the purpose of my life.	SA	A	D	SD
3. I feel like wasting my time when I am in the church.	SA	A	D	SD
4. I know clearly my roles in my church.	SA	A	D	SD
5. The church is one of the top three priorities in my life.	SA	A	D	SD
6. I am considering finding a new church for me.	SA	A	D	SD
7. My church fills my spiritual needs.	SA	A	D	SD

** Thank you very much for your responses!
Please return this survey as soon as possible!*

*** Return Address: 9894 Ranger Rd. Fairfax, VA 22030**

APPENDIX B

Interview Questions

1. What experiences of your past or memories came to mind as you reflect on the missions trip?

2. What was the most impressive experience in the missions trip?

3. Why is that the most impressive experience?

4. How are you different after taking this missions trip?

5. What do you think made the change?

APPENDIX C

Mean Scores

1. Mean Score of No Mission Experience: Grouped by Gender

Gender		Well-Being	Self-Esteem	Satisfaction with church
Female	Mean	50.36	14.27	14.82
	N	11	11	11
	SD	7.8777	5.274	2.857
Male	Mean	45.64	17.73	14.50
	N	22	22	22
	SD	13.088	3.978	2.940
Total	Mean	47.21	16.58	14.61
	N	33	33	33
	SD	11.701	4.671	2.872

2. Mean Score of No Mission Experience: Grouped by Age

Age		Well-Being	Self-Esteem	Satisfaction with church
1	Mean	42.88	15.00	13.56
	N	16	16	16
	SD	10.118	4.690	2.707
2	Mean	52.50	17.50	18.50
	N	2	2	2
	SD	16.263	.707	2.121
3	Mean	51.57	18.71	15.43
	N	7	7	7
	SD	2.760	4.645	2.992
4	Mean	50.75	17.63	15.00
	N	8	8	8
	SD	16.671	4.719	2.449
Total	Mean	47.21	16.58	14.61
	N	33	33	33
	SD	11.701	4.671	2.872

3. Mean Score of No Mission Experience: Grouped by Occupation

Occupation		Well-Being	Self-Esteem	Satisfaction with church
O	Mean	49.91	17.91	14.64
	N	11	11	11
	SD	13.502	4.826	2.656
S	Mean	45.86	15.91	14.59
	N	22	22	22
	SD	10.776	4.556	3.034
Total	Mean	47.21	16.58	14.61
	N	33	33	33
	SD	11.701	4.671	2.872

4. Mean Score of Mission Experience: Grouped by Gender

Gender		Well-Being	Self-Esteem	Satisfaction with church
Female	Mean	51.19	16.67	14.38
	N	21	21	21
	SD	10.957	4.597	3.981
Male	Mean	48.07	17.48	15.44
	N	27	27	27
	SD	11.063	3.776	3.836
Total	Mean	49.44	17.13	14.98
	N	48	48	48
	SD	11.010	4.129	3.895

5. Mean Score of Mission Experience: Grouped by Age

Age		Well-Being	Self-Esteem	Satisfaction with church
1	Mean	48.48	15.14	14.14
	N	21	21	21
	SD	10.419	3.038	3.229
2	Mean	51.14	16.86	17.00
	N	7	7	7
	SD	8.255	2.673	1.826
3	Mean	49.50	18.70	15.10
	N	10	10	10
	SD	9.687	4.473	4.533
4	Mean	50.20	19.90	15.20
	N	10	10	10
	SD	15.732	4.818	5.329
Total	Mean	49.44	17.13	14.98
	N	48	48	48
	SD	11.010	4.129	3.895

6. Mean Score of Mission Experience: Grouped by Occupation

Occupation		Well-Being	Self-Esteem	Satisfaction with church
O	Mean	51.83	19.17	15.42
	N	12	12	12
	SD	14.559	4.764	4.852
S	Mean	48.64	16.44	14.83
	N	36	36	36
	SD	9.672	3.722	3.590
Total	Mean	49.44	17.13	14.98
	N	48	48	48
	SD	11.010	4.129	3.895

APPENDIX D

Group Statistics and Independent Samples Test

1. Spiritual Well-Being

A. Group Statistics

Number of Mission Experience	N	Mean	Std. Deviation	Std. Error Mean
O	33	47.21	11.701	2.037
1	48	49.44	11.010	1.589

B. Independent Samples Test

	Levene's Test for Equality of Variance		t-test for Equality of Means						
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
Equal Variances assumed	.001	.969	-.871	79	.386	-2.225	2.554	-7.310	2.859
Equal variances not assumed			-.861	66.131	.392	-2.225	2.584	-7.383	2.933

2. Self-Esteem

A. Group Statistics

Number of Mission Experience	N	Mean	Std. Deviation	Std. Error Mean
O	33	16.58	4.671	.813
1	48	17.13	4.129	.596

B. Independent Samples Test

	Levene's Test for Equality of Variance		t-test for Equality of Means						
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
Equal Variances assumed	.402	.528	-.558	79	.579	-.549	.985	-2.510	1.412
Equal variances not assumed			-.545	63.202	.588	-.549	1.008	-2.564	1.465

3. Satisfaction with the church

A. Group Statistics

Number of Mission Experience	N	Mean	Std. Deviation	Std. Error Mean
O	33	14.61	2.872	.500
1	48	14.98	3.895	.562

B. Independent Samples Test

	Levene's Test for Equality of Variance		t-test for Equality of Means						
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
Equal Variances assumed	1.941	.167	-.469	79	.640	-.373	.795	-1.956	1.210
Equal variances not assumed			-.496	78.566	.621	-.373	.752	-1.871	1.124

WORKS CITED

- Adkins, Kristy L. "Predicting Self-Esteem Based on Perceived Parental Favoritism and Birth Order." Thesis. East Tennessee State U, 2003.
- Basset, R. L., et al. "The Shepherd Scale: Separating the Sheep from the Goats." Journal of Psychology and Theology 9 (1984): 335-54.
- Budd, Philip J. Numbers. Waco, TX: Word, 1982.
- Carney, Glandion. "Pathways of Spiritual Growth." The Short Term Mission Handbook 1 (1992): 39-40.
- Chan, Susan, and Cynthia W. Leong. "Chinese Families in Transition: Cultural Conflicts and Adjustment Problems." Journal of Social Distress and the Homeless 3.3 (1994): 263-81.
- Chirino, Josefina R. "The Continued Short-Term Mission among the Poor of the Developing World: An Effective Tool in Ministry to Young Adults of the Developed World." Diss. Barry U, 2001.
- Chong, Kelly. "What It Means to Be Christian: The Role of Religion in the Construction of Ethnic Identity and Boundary among Second Generation Korean Americans." Sociology of Religion 59.3 (1998): 259-86.
- Clarke, Jean I. Self-Esteem: A Family Affair. New York: Harper and Row, 1978.
- Davis, Carol Bower, and Thomas W. Wolf. "A Missionary Place." The Short Term Mission Handbook 1 (1992): 246-47.
- Dvane, Marl. The Key to Peace and Progress: Self-Esteem and Enlightenment. Norfolk, VA: Esse Bear, 1995.

- Eaton, Chris, and Kim Hurst. Vacation with a Purpose: A Planning Handbook for Your Short-Term Missions Team. Colorado Springs: Singles Ministry Resources, 1993.
- Ellison, Craig W. Your Better Self. San Francisco: Harper and Row, 1983.
- Epstein, S. "The Ecological Study of Emotions in Humans." Advances in the Study of Communications and Affect. Ed. K. Blankstein. New York: Plenum, 1979. 47-83.
- Forward, David C. The Essential Guide to the Short Term Mission Trip. Chicago: Moody, 1998.
- Greene, H. Leon. A Guide to Short Term Missions. Waynesboro, GA: Gabriel, 2003.
- Howard, David M. "Honoring Parents." Gibson et al. 67-70.
- Hurh, Won Moo, and Kwang C. Kim. "Religious Participation of Korean Immigrants in the United States." Journal for the Scientific Study of Religion 29.1 (Mar. 1990): 19-34.
- Jackson, Michael R. Self-Esteem and Meaning: A Life Historical Investigation. Albany, NY: State U of New York, 1984.
- Johnson, Kevin. Mission Trip Prep Kit: Leader's Guide. Grand Rapids: Zondervan, 2003.
- Kitchen, Donald. "The Impact and Effectiveness of Short-Term Missionaries." Thesis. Dallas Theological Seminary, 1976.
- Kim, Ai Ra. Women Struggling for a New Life: The Role of Religion in the Cultural Passage from Korea to America. New York: State U of New York, 1996.
- Kim, El-Hannah. "The Social Reality of Korean American Women: Toward Crashing with the Confucian Ideology" Korean American Women: From Tradition to Modern Feminism. Ed. Young I. Song and Aelee Moon. Westport, CT: Praeger. 1988.

- Kim, Jung Ha. Bridge-Makers and Cross-Bearers: Korean-American Women and the Church. Atlanta: Scholars, 1997.
- Kim, Kwang Churng, R. Stephen Warner, and Ho-Youn Kwon. "Korean American Religion in International Perspective." Kwon et al. 3-24.
- Kim, Sharon. "Replanting Sacred Spaces: The Emergence of Second Generation Korean American Churches." Diss. U of Southern California, 2003.
- Lee, Helen. "Silent Exodus." Christianity Today 12 (Aug. 1996): 50-52.
- Leedy, Paul D. Practical Research Planning and Design. 5th ed. New York: Macmillan, 1993.
- Mack J., and Leeann Stiles. Short-Term Missions. Downers Grove, IL: InterVarsity, 2000.
- McDonough, Daniel P., and Roger Peterson. Can Short-Term Mission Really Create Long-Term Career Missionaries? Minneapolis: STEM Ministries, 1999.
- Millham, Douglas. "A Call for Ordinary People." Gibson et al. 17-22.
- Mruk, Chris. Self-Esteem: Research, Theory, and Practice. New York: Springer, 1995.
- Park, Kwang Ja. "A Challenge for Cross-Cultural Mission among Korean-American Churches." Diss. Fuller Theological Seminary, 1992.
- Peterson, Roger, Gordon Aeschliman, and Wayne R. Sneed. Maximum Impact Short-Term Mission. Minneapolis: STEM, 2003.
- Peterson, Roger P., and Timothy D. Peterson. Is Short-Term Mission Really Worth the Time and Money? Minneapolis: STEM, 1991.
- Plummer, Deborah. Helping Adolescents and Adults to Build Self-Esteem. Philadelphia: Jessica Kingsley, 2005.

- Purvis, Tommy G. "Partnership in Crosscultural Mission: The Impact of Kentucky Baptist Short-Term, Volunteer Missions." Diss. Asbury Theological Seminary, 1993.
- Rawlinson, George. The Pulpit Commentary Exodus. Vol. 1. Peabody, MA: Hendrickson, 1980.
- Rosenberg, M. Society and the Adolescent Self-Image. Princeton, NJ: Princeton U, 1965.
- Saussy, Carrol. "Faith and Self-Esteem." Journal of Pastoral Care 42.2 (Summer 1988): 136-44.
- Stuart, Douglas. Hosea-Jonah. Waco, TX: Word, 1982.
- Tanin, Vicki, Jim Hill, and Ray Howard. Sending Out Servants, Church-Based Short-Term Missions Strategy. Wheaton, IL: Advancing Churches in Missions Commitment, 1995.
- Tenney, Merrill C. "The Gospel of John." The Expositor's Bible Commentary. Ed. Frank E. Gaebelin. Grand Rapids: Zondervan, 1981. 9: 3-203.
- Via, Leon Christian. "The Development and Implementation of a Missions Model at Trinity College for Sending Students into Short-Term Mission." Diss. Trinity Evangelical School, 1993.
- Warner, R. Stephen. "The Korean Immigrant Church as Case and Model." Kwon et al. 24-52.
- Wiersma, William, and Stephen G. Jurs. Research Methods in Education. 8th ed. Boston: Pearson, 2005.
- Williamson, H. G. M. Ezra, Nehemiah. Waco, TX: Word, 1982.

Wisbey, Randal R. "College Missions in the Context of Short-Term Mission Experience." Diss. Wesley Theological Seminar, 1990.